

# THE POW RING

Out of the Seven

## VIALS:

OR,

## An Exposition of the

Sixteenth CHAPTER

## of the R E V E L A T I O N,

with an Application of it to our Times.

Wherein is revealed Gods powring out the  
full VIALS of his fierce Wrath.

1. Upon the lowest and basest sort of Catholicks.
2. Their Worship and Religion.
3. Their Priests and Ministers.
4. The House of Austria, and Popes Supremacy.
5. Episcopall Government.
6. Their Euphrates, or the streame of their supportments.
7. Their grosse Ignorance, and blind Superstitions.

Very fit and necessary for this present Age.

Preached in fundry Sermons at Boston in New-England,

By the Learned and Reverend JOHN COTTON,

BB. of Divinity and Teacher to the Church there.

L O N D O N,

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*Bible. N.T.  
Revelation.*







*To the Christian Reader.*



CHRISTIAN READER, Thou  
hast here presented to thy view, a  
taste of the ordinary week-dayes  
Exercise, of that Reverend man,  
taken from his own mouth, whose  
Pen would have more fully answered thy greatest  
expectations could his time, (drunke up with  
continuall weighty, and various imployments)  
afforded him more liberty and leisure, to have  
filed over his own notions : It is hoped they  
may be of great use unto thee, and the rather,  
because of the excellency and seasonableness of  
the Subject, to erect thy hopes, and to put an  
edge upon thy Prayers and desires, for the more  
speedier bringing forth of those great workes,  
which this and the following Age are to pro-  
duce. The good that may accrue to thy self, and  
the common cause, produced this Work into the  
light ; which was not intended, when first de-  
livered,

*To the Christian Reader.*

livered, for any more publike use, then of his  
owne private Auditory. Now the Father of  
Lights, and God of all Grace, fill our hearts with  
the life and power of Faith and Zeale, to pray  
for, long for, speed and wait for the most de-  
sired ruine, and speedy begun-downfall of that  
most cursed Kingdome of Antichrist, according  
to the scope and drift of that Prophesie, expressed  
in the powring out of these *Seven Vials*.

*Thine in the Lord,*

I. H.

3 AU59

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The

# The first VIAL.

## REVELATION 16. 1, 2.

*And I heard a great voyce out of the Temple, saying to the seven Angels;  
Go your wayes, and powre out the Vials of the wrath of God upon  
the earth.*

*And the first went and powred out his Vial upon the earth; and there fell  
a noysme, and grievous sore upon the men which had the mark of the  
Beast, and upon them which worshipped the Image.*



You have heard in the former Chapter, of the Preparation of the seven Angels, to powre out the seven last *Plagues* of God upon the *Antichristian* State. In this Chapter, you reade a large Description of their execution of that work, which is,

1. Commanded, *Verse 1.*
2. Performed in the sequel of the Chapter.

*Commanded*; wherein observe that Commandement set forth, First, by the Instrument all efficient; Promulger of it, a great voyce [*I heard a great voyce.*]

Secondly, by the Subject-place, whence this Voyce came forth, out of the Temple; [*A great voyce out of the Temple.*]

Thirdly, By the matter commanded by the Voyce, [*Go your wayes, and powre out the Vials of the wrath of God upon the earth.*]

This Commandement thus given, was accordingly performed by all the seven Angels; in this whole Chapter.

The first Angel powreth out his Vial, *vers. 2.* and that is first set forth by the subject upon which he powred it, [*upon the earth.*]

Secondly, It is amplified by the effect it wrought, [*There fell a noysme and grievous sore upon the men*] What men? They are of two sorts:

First, [*Such as had the mark of the Beast.*]

Secondly, [*Such as worshipped his Image.*]

The words are somewhat dark, and there is much variety in the Interpretation of them: I shall shortly open to you, what (by the comparing of this, and other Scriptures together) I take to be the meaning of the words.

1. First, when hee saith [*I heard a great voyce*] It is a voyce of Authority and Power. And whose can that be, but his, that hath power over all these Plagues, even God himself, and the Lord Jesus Christ, who also have power in the Temple? It is not the voyce of one of the four Beasts, the Officers of the Church alone, but a further power doth concur with this voyce, such as carried Majesty, and Authority with it.

2. Secondly, [*Out of the Temple*] It implieth it was a voyce delivered not by one of the four Officers in private, but came out of *publique Administration*, where only the Lord speaking, did with *Authority* set forward these Angels upon this work. And it may further imply, that it sprung upon some Prayers of the Church in the Temple: for all the voyces in the Temple, are either the voyce of the Church unto Christ, or of Christ unto the Church: And if the Lord speak graciously in the Temple, it is commonly obtained in the Prayers of the Church, craving answer from him.

[*To the seven Angels*] That is to say, seven sorts of Gods Messengers, whether Magistrates or Ministers, or whosoever they be that powre out these Vials, they are Angels of God, as being the Messengers of his wrath. Neither is it meant of seven individuall persons, but seven sorts of persons, that set forward this work. And withall I do accord with those that say, that in all these administrations, there is some presence of the heavenly Angels accompanying the men in the work.

[*Go your wayes*] [*your wayes*] is not in the Originall, but [*Go*] powre out the Vials. The Vials are vessels of large content, but of narrow mouths, they powre out slowly, but drench deeply, and distill effectually the wrath of God: Vessels they are of full & just measure, as all these judgements are dispensed in weight and measure.

[*Of the wrath of God*] That argueth, that upon what subject soever these Vials fell, the wrath of God fell together with them, upon the same. And that helpeth not a little to open the place, and to shew the danger of some interpretations, which do expound the Sun, *vers.* 8. to be the Scriptures. If these Vials be the Vials of Gods wrath, how shall any of them be conceived to be powred out upon the Scripture? is the wrath of God kindled against the Scripture?

And

And for the Earth, *vers.* 2. Some conceive it to be meant of the common sort of godly Christians; but though some soare plagues might befall some of them, yet how can the wrath of God be conceived to be powred out upon them? It cannot therefore be meant (as some of good note say) of the *Waldenses*, and *Albargenses*, *Hugonets*, and *Lollards*; but the wrath of God falleth upon such, as worship the Beast and his Image: And therefore take that for certain, that what things soever the Vials of Gods wrath are powred upon, they are such as God is deeply displeased withall.

*Upon the earth*] They thought right, that thought it to be meant of the common sort of Catholiques: But let us further consider how it cometh to passe, that the first of these Angels powreth out his Vial upon the earth, and the rest upon other things, yet they all have a Commission to powre out the Vials of the wrath of God upon the earth. For the opening of this difficulty (which else might exercise some) wee must know, that in this Prophecy sometimes [*earth*] is opposed to Heaven, and then as by Heaven is meant the pure Church, as *Rea.* 4. 1. & 12. 1. So by earth is meant an earthly and corrupt Church. Sometimes also by *Heaven* is meant a corrupt state of Religion, wherein heavenly and divine honour is given to Satan, or Idols, as *Rev.* 12. 3. 7. Again, sometimes *Earth* is opposed not unto *Heaven*, but unto some other Element in the world, and so is it in this Chapter. *The first Angel powreth forth his Vial upon the earth, The second powreth his Vial on the sea,* &c. So then, in this case, the *Earth* is to be understood in a double sense. In generall, of the Antichristian state, or world, *vers.* 1. And in the *Antichristian* world they have some things that represent the *Earth*, and some things the *Sea*, and some things represent the *Sun* of that world, and some things represent that *Air* of that world; therefore in the particular execution of this Commission, *When the first Angel powreth out his Vial upon the Earth*, it is upon the lowest and basest Element in the Antichristian world, and that can be no other, but the lowest sort of vulgar Catholiques, and they were the first that had the wrath of God powred upon them, which did afterwards arise higher to the Sea, and then to the Fountains and Rivers of water, then to the Sun, then to the throne of the Beast, then to the River *Euphrates*, and last of all to the *Air*, and in all these doth the wrath of God ascend higher and higher, as may afterwards more clearly appeare.

*The first Angel went, and powred out his Vial upon the earth.*]

This

This first *Angel* must be these first sort of Gods Messengers, that did powre out some wrath upon common Catholiques. And doubtles such wrath it was, as being powred out, did work a *noysome and grievous sore upon them that worshipped the Beast, and his Image* (as the Text expresseth) *They that had the mark of the Beast* (you heard before out of the 13<sup>th</sup> Chapter) are such as receive some indeleble Character of the *Beast*; such are their Secular or Regular Priests, and all that receive religious Orders from the Church of Rome. Who then are they that worship his Image? *The Image of the first Beast* (you know) is all Nationall, and Diocesane, and Provinciall Churches; and they that rule them are the Image of the second *Beast*: So then they that worship the Image of the *Beast*, be such as are devoted to the Canons of Popish Churches, who drink them up, and receive them as Articles of their Faith; these are all afflicted with a noysome and grievous sore, by the powring out of this first Vial: For those who did powre it out, they were such as did convince them of the damnable estate of a Catholike, and taught them, that by their Religion they could go not beyond a Reprobate; and this was the common practice of the Martyrs of *Jesus Christ* in *Queen Maries* time, in *Edward the sixth*, and in *Henry the eighth's* time, who discovered unto you, that all their Religion was but the worship of God after the devices of men, even Will-worship, such as they were led into by the Man of Sin, who being himself blind, leadeth those that are blind, and both fall into the ditch; those that thus discovered the unsoundnesse of the Religion of these Catholikes, who before seemed to be good Churchmen, and good House-keepers, and good Christmas-keepers, they were the men that powred out this first Viall upon the earth. And upon this their discovery, there fell a noysome and grievous sore upon their *Catholike Priests*, who had born the common sort in hand, *That ignorance was the Mother of Devotion, and such ignorant Devotion was the way of Salvation*, when they see that all their people, who were heretofore their honest and good neighbours, full of benevolence towards them, were now informed that they lay under a state of deep damnation, it was an eye-sore to their *Catholike Priests*, and all of that religious Order, a double sore fell upon them.

First, a sore of Envie and Malice, against all the Martyrs of *Christ*, and all that fought for reformation of Religion; against whom their spirits were so strongly imbittered, that happy was he that could bring fire and faggot to execute vengeance upon them,  
that

that did discover the state of the common sort of Catholikes to be so dangerous. It was a publike speech of *Henry* the eight, when he sat in Parliament, complaining of the stirs that were made about Religion, There are many (saith he) that are too busie with their new (*Sumpsimus*) meaning those that clave to that which he counted the new Religion, though withall others he taxed, who doated (as he said not amisse) much upon their old *Mumpsimus*. The new Religion (though true) He, and they all envied: the old (though his own) he despised.

Secondly, there was a noysome loathsomenesse discovered by these true Witnesses, & Martyrs of Christ, unto the people. Whereby they began to see that the common sort of their Religious Orders were full of *Idlenesse*, of *Ignorance*, of *Covetousnesse*, of *Pride*, and of *Hypocrisie*, and that they had laid such a foundation of Religion, as was not *Jesus Christ* the true Foundation, but had indeed reared up an Antichristian Religion; whereof (as it is said *Isa.* 28. 19.) it shall be a vexation to heare the report. A grievous malignant ulcer it was, and the more they stirred in it, the more they were vexed. And this let me further adde, for opening the words, it is an allusion to that noysome sore of *Egypt* that fell upon the common sort of the people, and upon the *Magicians* also, *Exod.* 9. 11. so that they could not stand before *Moses*; and so it was here, these noysome sores, of which we have spoken, did so fall upon the common sort of Catholikes, and upon their common Religious Orders, that they fell before the Angel that powred out this Viall, as *Dagon* before the Arke. Thus you see the meaning of these words.

Now for the Notes that arise from them.—You may observe, that (*Chap.* 15. 7.) *One of the foure Beasts gave unto the seven Angels, seven golden Vials full of the wrath of God, but they went not then, to powre them out, untill they heare a great voice out of the Temple, and now they goe.* So that the Doctrine in the first place to be observed, is this.

Though the counsell, and instruction, and advise of a Church-Officer may be a good invitement, and inducement, and preparative unto a Calling: yet it is the mightie voice of Christ, specially in Publike Ordinances, that effectually stirreth up a man to the execution of it. These Angels had counsell and encouragement given them (as you have heard) to goe about this worke, and were furnished with the wrath of God for this end: but were not effectually stirred up to fall upon the execution thereof, till they heare a great Voice of Christ out of the Temple, (that is, in publike Ordina-



nances) then they go to powre out their Vials. You shall find this a very ordinary Practise in some things suitable hereunto in Scripture. *Isaac* gave *Jacob* a Commandement and Instruction to goe to *Padan-Aram*, *Gen.* 28. 6. And thereupon *Jacob* went on his way, *Vers.* 7. But the first night that he lodged out of dores, when the Lord appeared to him in the House of God (*Vers.* 15.) and telleth him, That he will be with him; and keepe him in all places whithersoever he goeth, and will bring him back again into this Land; Then *Jacob* (*Chap.* 29. 1.) lifteth up his heeles, and goeth on his wayes, like a Giant refreshed with Wine to run his Course. And the like was the Practise of the same *Jacob*, when they told him that *Joseph* was yet alive, *Gen.* 45. 27, 28. his spirit revived, and he said, *He would goe downe to see him*; but first he goeth to *Beer Sheba*, and there offereth Sacrifices, and consulteth with the Lord, *Gen.* 46. 1, 2, 3, 4. and the Lord encourageth him to goe downe, biddeth him not feare, *He will be with him, and there make a great Nation of him, and bring him back againe*, (and so he did to be buried) thus are his hands fully strengthened in his way: The like also was the case of the men of *Samaria*, *Joh.* 4. *When the woman had told them that Jesus was the Christ, because he had told her all that ever shee did, they beleaved, because of her saying*, *Vers.* 39. But when they came unto him, and talked with him, then they said unto her, *Vers.* 42. *Now we beleue, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the World*. Thus the voice of Christ carrieth his people an end in the wayes of their callings, with effectuall power unto sudden and speedy execution.

Reason I. The Reason is taken first, from the greater power of the voice of Christ speaking by his Spirit, then when he speaketh by the gifts of his servants, and therefore *Paul* putteth a great difference in this case, *Acts* 19. 21. The Text telleth us, *That he purposed in his spirit to goe up to Hierusalem, afterwards going on his way, he meeteth with certaine Disciples*, *Acts* 21. 4. *and they by reason of the Prophecie of Agabus concerning Paul, vers.* 11. *fell upon him and wept, and besought him not to goe up to Hierusalem; What meane you* (saith he) *to weepe, and to breake mine heart? for I am ready not to be bound onely, but to dye at Hierusalem for the name of the Lord Jesus*. Behold here the Spirit of God had revealed clearly himselfe in the heart of *Paul*, to strengthen him to goe up to *Hierusalem*, these Disciples (upon the Prophecie of *Agabus*, that he should be bound at *Hierusalem*) said to *Paul* through the Spirit, that he should not goe up: By what Spirit?

By



By the gifts of the Spirit, the Spirit of love, and their care of the Churches; but *Paul* waves them all, for he had the mind of Christ, by the voice of the Spirit himselfe; this was indeed in times of extraordinary Revelation: but it sheweth you neverthelesse the difference between the voice of the Spirit, and of the gifts of the Spirit, he giveth the greater power to the Spirit, then to the gifts of the Spirit, being such kinde of Gifts, wherein humane fraikie might be mingled.

The second Reason is taken from the greater power of Gods voice in publike, then In private Administration; If one of these Elders speake unto them, it may be but a private incouragement: Such as the advice of *Nathan* was unto *David*, to build the Temple, *1 Chron.* 17. 2. But had he come, (as afterwards he did) in way of Publike Administration, he could not have been so mistaken as then he was; For therein doth the Lord more specially reveale the presence, and the power of his Spirit, and grace, *Mat.* 18. 18, 19, 20. Therefore it is, *That when there cometh a great voice out of the Temple*, it carrieth along the Seven Angels to a speedy dispatch of this great work, *of pouring out the Vials of the wrath of God upon the earth.*

The first Use may teach us all, that have any private inducements or incouragements to any calling, or worke of God, by any Church-Officer, or Church-Member, not to sleight the same; for these Angels did not sleight the motion, when one of the Church-Officers gave unto them the seven golden Vials, but they tooke the Vials, and when they see their time, when there cometh a publike Voice out of the Temple, then doe they all follow on effectually with their worke, in their seasons. Sleight not therefore private incouragements to good callings, but look for further provocation and strengthening in them, from the publike Ministry, even from the voice of Christ in the publike Ordinances of his Church. Private Revelations without the Word, are out of date, but certain it is, that God doth speak by his Spirit in private Meditation and Prayers, and conferences with Brethren; and in all these, comforteth his people with the manifestation of his fatherly goodness, yet speaketh nothing, but in his Word, and according to it. Now these be good hints, and good incouragements, which God giveth his people in them, and by no means to be sleighted, when God sheweth his presence in them: God forbid that any of the sonnes or daughters of God should put them away. Yet this let me say, though such be faire incouragements, (what private dutie soever they come in)

whether to beleeve on this or that gracious promise of God, or to stirre us up unto any other spirituall work, the servants of God are hereby led to attend the more upon the publike Administrations of the Church, for the further clearing of the mind and will of God; There will the Lord more clearly reveale himselfe by his Spirit in every Ordinance of his Worship, there doth he delight to powre out all his fresh Springs, *Psal. 87. Last.* For there the Lord commanded the blessing, *even life for evermore, Psal. 133. 3.* Eternall life doth he give in the Publike fellowship of his Saints, there doth he confirme their callings to them: looke unto the Lord therefore for his blessing in this way, and so shall you be faithfull followers of these holy Angels of God, who being privately encouraged, waite for a publike voice to carry them an end in their administrations, where in the Lord by the mighty power of his Spirit doth confirme all his Promises, threatnings, and Commandements, and more thoroughly stirreth up the hearts of all his people to take hold of all that is spoken unto them; therefore if ever you perceive any voice or spirit to take off a man from Publike Ordinances, and cause him to sleight them, then ever looke at it as a manifest delusion, for every dispensation of God doth but enkindle a more earnest longing that the Lord should confirme the same by his broad Letters Patents, the Publike Word and Sacraments in the Church. Yea so farre doe the Saints of God stand hereupon, that whatsoever is in private onely brought unto them to beleeve, they will finde much adoe to rest satisfied in it, untill they see it confirmed in publike also. As when men have any speciall grant from their Prince, and have it confirmed by the Privy Seale, they will not rest therewith, but will goe to the Lord Keeper for the Broad Seale, to confirme what was before sealed to them, though either of them apart be sure, yet both joyned together will make it more sure: Shall men be so carefull for this world, and for temporall Patrimonies, and shall Christians take up every motion in private, and sleight publike Ordinances? Be not deceived, whatsoever is brought unto you by the Spirit of God in private, will cause you to seeke for more cleare evidence from his loud voice in Publike, where his voice goeth on more strongly and powerfully, convincing the Conscience, and breaking downe all temptations and discouragements that might hinder the comfort of Gods people.

Use 2.

The use in the second place serveth to reflect a just reproof therefore upon any that shall despise or neglect the publike ordinances

of God in the Church; for you see here what is confirmed in the whole Church is the great voyce of God, and that without contradiction to the holy Saints and Angels; if therefore the publike ordinances be undermined, and born witness against, by any that cometh not from the spirit of these Angels, but from some evil root in the hearts of the sons and daughters of men, the report of which is a vexation of spirit to heare thereof. Thus much for the first note, *Go, powre out the Vials of the wrath of God upon the earth.*

*And the first Angel went, and powred out his Vial upon the earth, &c.*

Here is a world you see described, having an earth and sea, and rivers, and fountains, and sun, and aire, and they all belong unto the Beast, and therefore the first Viall is powred upon them that had the mark of the Beast, and the last brought in the fall of *Babylon*: So that from first to last, they are the judgements of God upon the *Roman Antichristian* State; as six of the seven seals brought in judgments upon the *Pagan Roman* World, and the seven Trumpets, his judgements upon the *Christian* World, as they were ruled by *Christian* Emperors: So are the seven last Vials powred out upon the *Antichristian* World. From hence therefore you may note thus much:

That the whole *Antichristian* World, or State, is but earthly, and not heavenly: For all these Angels are commanded to powre the Vials of the wrath of God upon the earth, and they went not beyond their Commission, in powring them upon the Sea, and Rivers, and Fountains, and upon the Sun, and upon the throne of the Beast, and the River *Euphrates*, and the Air; whereby the Holy Ghost holdeth forth unto us, that all these are but earthly, the Sea is but earthly, the Fountains and Rivers earthly, their sun an earthly sun, and the throne earthly, &c. And though it is true, (as some say) powre out any judgement upon any element, and the earth fareth the worse for it; yet take the description of the Holy Ghost, as it is plain, and it intendeth the *Antichristian* World alone: They are of the world, therefore they speak of the world, and the world heareth them, *1 Job. 4. 5. And hee that is of the earth, speaketh of the earth; Joh. 3. 31.* And so also are all their ordinances earthly.

The first Reason is taken from the efficient cause of all their frame and state, which is but from the earth: All their Doctrine, Worship and Government, so far as it is *Antichristian*, is but humane, if not devilish, *Rev. 13. 18.* The whole number of the Beast, whatsoever is numbred to belong unto him, is but the number of a man, humane.

Doct. 2.

Reas. 1.

humane inventions and will-wisdome, men will have it so, and this is the sum of all Popish Religion.

Reas. 2.

As the whole frame of their Religion cometh from the earth, so doth it tend to the earth again; for what doth all drive at, but the maintenance of an earthly, pompous, stately Prelacy? nothing in the world but devices to get money: they are full of covetousnesse and ambition; both which, what are they but an open door to their earthly liberty? These are sensuall (saith *Jude*, vers. 19.) not having the Spirit: There is nothing spirituall in all their orders, nor in their pleasant sights, sweet smells, delightfull musique, and many goodly Feasts they have, and what are they but to please the tastes of men? and all their carved and painted stocks and stones, their goodly Images, what do they but please mens fancies? And,

Reas. 3.

This you shall finde in the third place, that their best devotions do but leave a man in an earthly and carnall estate, and therefore the Holy Ghost speaketh boldly, *Rev. 13. 8. That all that worship the Beast, their names are not written in the book of Life, of the Lamb slain from the foundation of the world:* There is not a man of them, that knowing and believing no more then what he hath from the Beast, can be saved; therefore they thought not amisse, who have written, that a Papist by his Religion, cannot go beyond a Reprobate; so then whatsoever is meant by these things in the *Antichristian* World, whereon these Vials were powred, all is but earthly; an earthly sea, an earthly sun, an earthly light, an earthly air, fitter to choak men (so far as it is *Antichristian*) then to breath any life into the souls of *Christians*.

Use 1.

To shew you the vanity of all their endeavours, that study to reconcile Popish and Protestant Churches together: I will say but thus much; you may as soon bring heaven and earth together, as you can draw Popish and Protestant Religion together; for Popish Religion is all but earthly, and all the Churches of Christ are heavenly; and therefore when heaven and earth meet, then will *Poperie* and *Protestancy* meet together.

Use 2.

In the second place, let all men beware, lest they have any licentious affection towards the old Religion, as they call it; if you shall hearken to the voyce of such charmers, charme they never so wisely, your best Religion will be but earthly, your prayers earthly, your faith earthly, your obedience will be earthly; you shall find nothing therein able to answer an heavenly and spirituall minde: what though they tell you that Protestant Religion loveth ease; but

but as for them, they have their whippings, and scourgings, and fastings, and these (they will say) are no such earthly dainties; Truly, these, so far as they are *Antichristian*, are but earthly; they fast from flesh indeed, and from white meats, but they have the dainties of the Apothecaries shops, Preserves, and Conservees, and such kinde of pleasant meats, and what have they done all this while? these their practices are not sanctified of God, and therefore do leave the souls of men still under carnall delusions, being no other, but earthly and bodily exercises. *One and purre out the vials of the wrath of God upon the Earth, and the first went and powred out his viall upon the earth.* This is upon the lowest and basest element, in the Antichristian world. Thence we may observe.

That God in his Judgements upon wicked persons, and States, beginneth first with the least and lowest amongst them; this is evident in the Text, first upon the earth, and the Sea is next; which like the naturall Sea is above the earth, and the Rivers, and fountaines are higher then it, and the Sunne higher then they: and then upon the throne of the Beast, & when we come to open the sequell, you shall see that all things goe in a gradation; And in this sort did the Lord deal when he brought Antichrist into the world, *Rev. 8. 7.* The first judgement came upon the earth; The second upon the sea; The third upon the rivers and fountains of water; The fourth upon the Sunne, then cometh Antichrist the King of the Bottomlesse pit, *Rev. 9. 11.* and here in the fift Viall his throne is smitten, and upon the sounding of the sixt Angel, the foure Angels in the River *Euphrates* were loosened, and here powring out the sixt Viall, the River *Euphrates* is dried up. And the consideration yeekeleth great light to helpe us in the exposition of these seven Vials: for by the same steps whereby Antichrist came into the world, by the same steps doth the Lord undermine him, and bring him downe. For at first the common sort of Christians were corrupted, when Antichrist was brought in; so first the common sort of Catholikes are blasted, when Antichrist beginneth to fall: The like course did the Lord take in the plagues of *Egypt*, *Exod. 7. 19. &c.* He beginneth with the lowest, first to turne their waters into bloud, and thereby killeth their fish, but still men subsist well enough, but then he bringeth frogs into all the land of *Egypt*, & they crawle into their kneading troughes, then he changeth the dust of the land into lice, and that was a great deale more loathsome to men, and at length he killeth all their first-borne, and at last overwhelmeth *Pharaoh* and  
his

Doct. 3.

his hoste in the bottome of the red Sea; and all this is according to the old covenant of his justice, *Lev. 26. 18. 21. 24. 28.* *If you will not for all this hearken unto me, I will punish you yet seven times more for your sinnes,* so he threatneth againe and againe in all those verses, untill at last he bring upon them such fearfull and horrible judgements, *that they become an hissing to all Nations.*

Reas. 1.

The Reason of Gods dealing thus, is to magnifie Gods patience unto all; knowest thou not that the long-suffering of God leadeth thee to Repentance, *Rom. 2. 4.* It becometh the Lord to magnifie his patience, and when he doth strike he will not suddenly stirre up all his wrath, therefore when here he cometh to judge Antichrist, he first powreth out his wrath where it is least of all sensible to the great Lords of the Antichristian world, to magnifie the equitie of his Justice, & that he might also leave them without excuse, if the lowest judgements doe not prevaile: this God doth that he might be justified when he judgeth, *Psal. 51. 4.* Thus though his wrath be revealed from heaven against all ungodlinesse and unrighteousnesse of men, *Rom. 1. 18.* yet such is the holinesse of Gods proceedings, that he will shew his patience, and will strike gently upon the least and lowest in estate first, and afterwards he goeth on further in wasting to waste, untill he have overspread a state with punishment; thus doth he together magnifie his patience, and justifie his justice, and leave men without excuse.

Use 1.

This may serve in the first place to teach all men in the feare of God, to become wise by light judgements and gentle afflictions; those which you would think may least of all concerne you, sleight them not: nothing more distant, from the chiefe men in a State, then the common multitude. A judgment upon them doth not matter much; if a famine were upon the common sort of people, Princes and Great men would not be much affected therewith. But the least of his judgements should be warnings unto us, to teach us that the Lord hath taken his Sword into his hand, and will goe on in judgement, untill he make the soules of men to tremble. What if a judgement begin upon mens cattell? That is farre off: It will come next upon your servants and children, and it may be, reach to the wife of your bosome; and if all this prevaile not, it may be, he will strike you with grievous diseases in your body; and if you hearken not for all this, what if he let the Devill loose upon the soules and consciences of men and women? What will the heart of a poore creature doe in such a case? O consider this all yee that forget God, lest he

teare



teare you in pieces, and there be none to deliuer. When the Lord striketh aloofe from us, it is but the Viall of the first Angel, but when the Lord beginneth, he will goe on further; therefore it must be the wisdom of the sonnes of men to take heed of his stroakes a-farre off. This also is the Method of Gods dealing with his owne children: He did not fall upon the Conscience of his servant *Job* at the first, but upon his cattell, then upon his servants, after that upon his children, and nextly, upon his body, and at last, writeth bitter things against his soule. Be we warned therefore by the first hints of chastisements, by small and gentle visitations; and happie they that learne to profit by such, to turne unto God, and to make their peace with him, before his wrath break forth like a devouring fire, and there be none to quench it.

The second Use is unto the common sort of Christians, if there be any more poore and common, and of lesse esteeme then other: Marke what I say, and take it from the word of the Lord, it behooveth you in speciall manner to take heed to your Religion; for if corruptions grow therein, you will be the first that will suffer by them. And why so? It is because Religion concerneth the common sort of Christians, as well as any other: and yet they commonly leave their Religion, (as they say) to men that are wiser then themselves; well, if you cannot read in the Book of God the broad Characters, of Salvation, and the way thereof, looke for it, that when the smarting providences of God come upon any State where you are, you shall first taste of them, and then shall you see the necessity of looking unto your Religion. And upon this ground it is that the Apostle *Jude*, Vers. 1. 3. writeth unto all the faithfull, and exhorteth them, *That they should contend earnestly for the Faith once given to the Saints:* otherwise they shall have the first hansell of Gods Judgements, for they will be soonest corrupted, and shall be soonest punished.

Use 2.

That the discovery of the loathsome, and shamefull sinnes of men, is from the Viall of the wrath of God. For what was this Viall which is powred out upon the earth (that is, upon the common sort of Christians.) It was their conviction of their damnable Ignorance, and Superstition, Idolatry, and Hypocrisie; and this the Lord threatneth, as a judgement unto *Jerusalem*, Ezek. 16. 37. *That he will discover her nakednesse, that those that loved her, and those that bated her, should see her nakednesse.* Thus is his wrath revealed against all unrighteousnesse of men.

Doct. 4.

*Reas. 1.* For the Lord is the first cause of all the evill that is done among the sonnes of men, *Amos 3. 6.* So that, is mens wickednesse discovered, is their loathsome, sinfull, carnall, corrupt estate laid open? *The Lord hath done it.*

*Reas. 2.* Because it is the proper worke of the Spirit of God to convince the world of sinne, *Job. 16. 8.* and he worketh it by the Law, *For by the Law cometh the knowledge of sinne, Rom. 7. 7.* And what the Law doth, the same doe the servants of God by the Ministry of it, yet all is the worke of the Spirit of God.

*Use 1.* The Use may be, first to teach the sonnes of men, to take heed how you snarle at Instruments of Gods wrath, though it may be, they may sometimes deale disorderly; yet is it your part to see the righteous hand of God, and when men walke according to God, in discovering your wickednesse, there is it, the righteous hand of God much more. As when the Angels that powred out this Viall, were encouraged by the Officers of Christ in his Church, and so by the Lord himselfe, to shew men that they were full of palpable ignorance, and superstition: Therefore let men learne in these cases, to sanctifie the Lord in their hearts, and to acknowledge his hand on them, in such convictions of their sinfull and shamefull estate and course.

*Use 2.* Let it teach all such whose sinnes are discovered at any time, to humble their soules under the mightie hand of God, that as their sinnes have been discovered by an Angel of wrath; so they may be covered againe by the Angel of peace.

*Doct. 5.* That the discovery of the sinnes of the common sort of people doth inflict a noysome Boyle upon their corrupt Leaders & guides, that allow them therein: *There fell a noysome and grievous sore upon the men which had the mark of the Beast, and upon them that worshipped his Image.* When all this wickednesse is discovered in the common Catholikes, then doth the lewdnesse of their leaders also grow notorious; what say you now to all their Catholike Priests? Their wickednesse appeareth, their idlenesse, hypocritie, covetousnesse, and wantonnesse, breaketh forth. *A grievous sore lay upon them all,* to see that all their labours are discovered, to be but a building men up in wrath, the Spirits of the Popish Leaders were greatly disturbed and troubled to see men so busie with their new *Sumpsinus*. A noysome blemish was it to all their Religions Orders, and to all that did countenance them in the same. Evident this is unto all those that reade the Stories of our own times, or the times of our Fathers, how



how this noysome fore fell upon their Guides and Leaders; And so it hath done of old, *Esa. 9. 15, 16. The Leaders of this People cause them to erre: So Jer. 5. 31. The Prophets prophesie falsely, and the Priests beare rule by their means, and my people love to have it so:* Thus are their false guides blemished.

The Reason is taken from the dutie of the guides of the Church and People, which is to turne them from their evill wayes; *Jer. 23. 22. Therefore if they lead them into evill wayes, needs must a noysome fore fall upon them, when the wickednesse of the people is discovered.*

Reason.

This may teach all the servants of Christ, to whom the Church of God is committed, to be the more vigilant in all the Administrations of the things of God in his House, that there may remain in it no corruptions that are discerned; but that being discerned, they may be also borne witnesse against, and be seasonably rooted out, and the spirits of Gods people healed: else the sorenesse will fall upon the guides of the Church, the people may perish in their finnes, but their blood will the Lord require at the hands of those that should lead them in the way wherein they should goe. It is not enough for the people to say, it is the fault of their guides, nor for Ministers to lay the blame upon the people, unlesse they warne them, then indeed have they delivered their own soules, but if the People perish for lack of knowledge, God will require their blood at the hand of their Guides.

Use.



## The second VIAL.

## REVELATION 16. 3.

*And the second Angel powred out his viall upon the Sea, and it became as the blood of a dead man, and every living soule died in the Sea.*



His Verse describes the powring out of the Vial of the second Angel: For the subject, *He powres it on the Sea;* and the effect was, *the Sea became as the blood of a dead man, and the effect of that on the living soules in the Sea, they all dyed.* The allusion is, to a like plague upon *Aegypt*, in the 7.

of *Exod.* 20. 21. where *Moses* stricke the River *Nilus*, and it was turned to bloud; as here *the Sea became as the bloud of a dead man*; and all the fish in the Rivers dyed; that is, of all sorts some.

Now for the meaning of this second Vial. First, for the *Sea*. What is here meant by the *Sea*? And what by the *Sea* becoming bloud, and as the bloud of a dead man? And how is every living soule in this *Sea*, said to dye by this meanes? The *Sea* cannot be meant the ordinary *Sea* of waters, for you cannot bring any judgement on that *Sea*, that can afflikt *Antichristians* more then *Christians*; if you should corrupt all the *Sea* (as the *Papists* expound it, and yet they beleeve all these evils redound to *Antichrist*) what hurt will it be to *Antichrist* more then to the Church of *Christ*? If all the fish in the *Sea* dyed, what would it hurt *Antichrist* more then *Christian Nations*? cannot *Antichrist* be supplied with other dainties on the shore, out of the flocks and herds, and out of the fields and woods, and out of the ayre from the fowles there, though he never had any fish at his Table? That therefore cannot be the meaning. But the *Sea* is the *Sea* of the *Antichristian* world, a distinct world from that heavenly state wherein other reformed Churches stand. The *Sea*, as you know, is the confluence of all the rivers and fountains of waters; they all finally are gathered together into one place, and are called *Sea*. And truly the confluence and concourse of all the springs of the Churches, they doe meet together in one Religion, that is the common receptacle of all; *All my fresh springs are in the Lord*, *Pl.* 87. 7. In that Religion which the Church professeth: And therefore Religion was resembled in the 4<sup>th</sup> of the *Rev.* ver. 6. by the sea of glasse like unto *CrySTALL*, that is, all the Ordinances of God they were so cleare; as that you might see *Christs* face in them as in a mirrour or glasse, *2 Cor.* 3. 18.

Wherein the state of Religion in the New Testament differed from the state of Religion in the old Testament, where the Brazen sea in *Solomons* Temple was indeed bright as brasse, but thicke and not transparent, you could not see so clearly the bloud of *Christ* in it; and yet there was a sea of waters: What to doe? In the *2 Chro.* 4. 2. to the end of the 6. verse, which was for the Priests to wash in. Now what is it that can cleanse the Priests, but onely the bloud of the Lord *Jesus*? Now that was resembled by the water in the Brazen sea. Therefore all the Ordinances of *Christ*, which did hold forth the bloud of *Christ*, to the washing and purging of the Priests and people of God, that is the *Sea*. Now this *Sea*, as you heard in  
the

the fifteenth Chapter of the *Revelation*, the 2. *verse*, in the Reformed Churches is a sea of Glasse, though mingled with fire; mingled with some contention, yet the face of Christ might be clearly seen in it. But this Sea here, that is, the Popish Religion, is the confluence of all their Ordinances, as they doe administer the worship of God: And upon this Sea, upon this Religion, is the second Viall poured. In the former Viall, first, men stumbled at the lives of Papists, and thereupon at the lives of them that led them, at their Priests covetousnesse, ignorance, and hypocrisie, they liked not their lives, though at first they stumbled not at their Religion, but thought it was the fault of their lives; but soon after they stumble at their Religion; so that the next Viall is poured on their Religion, the Ordinances themselves, as they are dispensed by them: the Viall is poured on them so farre as they differ from reformed Churches. Then what? This being the Sea, how is this Sea come to be as blood? That is, this Religion of theirs is convinced, and discovered to be, not such as holds forth the cleansing blood of the Lord Jesus, as the Sea in *Salomons Temple* did: and as the Sea of Glasse like unto *Crystall* did, but holds forth the blood of a dead man: A dead Christ, and dead Ordinances to any spirituall life. There is no life, no power, no savour of goodnesse in it; as the blood of a dead man, which is not like the living blood of Christ, to cleanse and purifie, and to give life; *Whoever eats my flesh, and drinks my blood, hath eternall life, John 6.54.* But this is the blood not of the living God, but of a dead man, there is the best of it, and what is that? Fit to pollute and defile, fit to choke a man, but not to feed him; not to cleanse and purge him. *And every thing living in that Sea, died:* Every thing, that is, every soul that had no other life, but what was bred and fed in that Religion; and had no other Christian life but what he sucked and derived from that Religion, they all perished everlastingly, this is the meaning of the words of the Text.

Now then it may be further demanded for clearing of this meaning, who is this Angel that poures out this Viall of Gods wrath on this Sea? The Sea (say you) is Antichristian religion, for the first began with the earth; this goes up higher, and so higher and higher, till it come to the Throne, and till at length *Babylon* be fallen: So that all these plagues fall on the Antichristian state. But who is this Angel that poureth out this Viall? There be some conceive that they are they who met in the Councell of *Trent*, and gathered

thered all the streams of Popish Priests, and their doctrine and practice, and ratified them all in that Councell; yea, some think that *Bellarmino* hath done the Church of God good service, in gathering the body of Controversies between Protestant and Popish Churches, and hath delivered them in so many Volumes, that you might have a whole Sea of Antichristian Doctrine, Worship and government by him confirmed; though I do not dislike the notion, and it will fall into the true meaning, yet that holds not close to the letter of the Text; for the Text makes all the Angels to be such as come out of reformed Churches \* the Temple open in heaven; members of reformed Churches, all cloathed in pure and white linnen, godly Christians, righteous soules, and girded with golden girdles, stablished in the truth of the Gospel, therefore they cannot be the Bishops and Doctors of *Rome*, nor *Bellarmino*, nor any of them that have held forth Popish Religion in a Popish Church. What then? Then it must be other Ministers and Professors of reformed Religion, who have discovered the religion of the Antichristian state to be as it is.

\* Rev. 15. 5. 6.

Object.

You will say, Can they turn Popish religion to blood?

Answer.

The Doctors of *Trent* indeed have, *Bellarmino* makes it worse by maintaining and confirming of it. True, but can Ministers of reformed Churches be said to doe so? Mark, they are said to poure out a Viall, not by making their religion worse, but making it appeare as bad as it was; They being righteous men, they could not corrupt religion, but discover it, and make it appeare, that all the decrees of the Councell of *Trent*, and of *Bellarmino*, and such Popish Writers; they discovered them to be nothing but a Sea of corrupt doctrine and worship: all the streams that run in that Sea, are polluted and filthy, that who so lives and dies in them, perisheth everlastingly. And such were all those worthy servants of Christ, that have written either against the Trident Councell, or against *Bellarmino*, that have convinced their Doctrine and Worship to be all polluted and corrupted, and to be such, that if a man know and practise, and beleve no better, he cannot be saved, such hath been *Chemnitius* and *Jurinus*, *Chamier*, *Whitaker*, and *Reynolds*, *Perkins*, and *Ames*, and the rest of the holy Saints of God, that have poured out this Viall of Gods wrath; that is, that by their doctrine, and writings from the word, have poured out such cleare conviction, and refutation of their doctrine and worship, that to all that are not partiall, it appeares to be not the blood of the Lord

Jesus,

Jesus, but of a dead man, and therefore who ever lives and dies in that religion, he cannot die better then a reprobate, nor live better then an hypocrite, this is the true meaning of the second Viall.

The first note that we may gather (I will not be long in it, nor in this place, the matter requires it not, in some places it might.) *Doct.*

As upon the corruption of common Christians follows the corruption of religion, so by the discovery of the corruptions of Christians, or upon the discovery of the corruption of common Christians, follows the discovery of corruption in Religion.

This note followes upon the former words, compare this verse with the second Trumpet, upon the sounding of the second trumpet, there was brought in corruption of religion in the Imperiall Christian world, as in the eight chapter of this book, and the 7, 8, 9. verses. *The first Angell sounded, and there followed haile and fire mingled with blood, whereby all the green grasse was burnt up, &c.* The first Angel poured out fire and blood, that is uncharitablenesse, and contentiounesse, and so corruption grew in the spirits of common Christians, and what followed upon that? And thereupon the second Angel sounded, and there fell a great mountain burning with fire, cast into the Sea, on the contentiounesse and quarrelling of common Christians and their ambition. There grew contention about primacie in Church governours, and that so farre corrupted the Sea (a mountain of high preferment being cast into the Sea) that a third part of the Sea became blood, here was a third part, a great part of their religion, specially that which concernes government, became blood, very noysome, both their doctrine and government: so that looke as on the corruption of the lives of Christians, presently religion grew corrupt, so on the discovery of corruption in common Christians. In this second Vial follows the discovery of corruption in religion it selfe: and looke by what degrees the Trumpets sounding brought in corruption into the Church, by the same degrees the Vials bring forth the discoverie of corruption in the Church, the vials of Gods wrath discover corruption and pollution in Religion.

The reason of this point is taken from the powerfull efficacye of all religion, to transforme the sincere professors of it to the like nature with it selfe; look what the Religion is, such is the spirit of all that are sincere and serious professors of it, and therefore if there

*Reason.*

there come in any corrupt doctrine, and corrupt religion, our Saviour tells us, *By their fruits yee shall know them*; for such as their corruption is in judgement, such will it be in their lives, in *Matth. 7. 15. Beware of false Prophets, &c. by their fruits you shall know them, a good tree cannot bring forth evill fruit, neither can a corrupt tree bring forth good fruit*; and so it was with the Pharisees, though they were the strictest Sect of the Jewish Religion, *Acts 16. 5.* yet as they were corrupt in their lives, so their religion was corrupt, and those that were Profelytes to it, *Matth. 23. 15. They made them twofold more the children of hell then themselves, 2 Tim. 3. 13. Evill men and deceivers wax worse and worse, deceiving and being deceived*: and the ground of that is this, the concurrence of the Spirit of God with his own word, and the concurrence of the spirit of Satan, with his ordinances and instructions, there is a spirit goes with both, that doth assimilate and transforme a powerfull professor of sincere Religion, to be sincere in heart. And the professors of corrupt Religion, to transforme them into the nature thereof. In the 59. of *Ezay*, verse 21. *My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from henceforth and for ever.* Gods Spirit goes with his own Ordinances, where ever they are rightly and sincerely received, as alway by some they are, where ever they have free passage, they will have some good issue, and some persons or other, on whom they will work such a change. In *2 Cor. 3. 18. We all with open face beholding, as in a glasse, the glory of God, are changed into the same image, from glory to glory, as by the Spirit of the Lord.* Consequently, if Antichrist come with his delusions, he shall come with all the power of Satan, whose comming (saith the Apostle, *2 Thess. 2. 9. 10.*) is after the working of Satan, and with all power of signes and lying wonders, with efficacie of delusions, a signe these delusions are not meerly Nationall, but effectually, to transforme the heart like unto the minde, their will like unto their judgements, and their life like unto both, that you shall have the whole frame of their state, such as is their religion: if the lives of Catholike Professors be corrupt, an evident argument their Religion is corrupt; and if their religion bee corrupt, their lives cannot be sound, they that live by that religion, must needs be corrupt: so that upon the discovery of the corruptions of the lives of Catholickes, then men began to scruple their religion: at first it was fairly interpreted of some Catholickes that were reformed, and brought



brought to the truth, they thought that all abuses found in the Friers and Monkes, was but from the lives of men, their religion was better, their religion did not teach them so : and therefore thought still, they might appeale to the Pope himselfe, as *Luther* did, they thought it was the ignorance of the Priests that brought pardons into the Countrey to sell them for groats and shillings ; but this was but a charitable opinion, and in truth the Priests the Ministers of that religion, did but act the spirit of that religion, the whole heart was sick, and the whole head and body mortally distempered.

The Use is thus much, It must be a word of holy admonition and warning to all professors in this Countrey and Church members, to all that professe they came out of *England* for purity of Ordinances, to be very circumspect, pure, and faithfull, and zealous in all their whole conversation : for beleeve it, you will find this true, and remember it while you live, if you be corrupt in *New-England*, if you be unfaithfull here, if you be worldly minded here, false of your words and promises here, injurious in your dealings here, beleeve it one of these two will unavoidably follow, either all *England* will judge your reformation but a delusion, and an invention of some of your Magistrates or Elders ; or otherwise look at you as not sincere, but counterfeit. This unavoidably you will find true, you cannot poure forth a Viall of more wrath on religion, as it is here reformed and established, through the blessing of God, you cannot load it with a heavier Viall of Gods wrath, then if here you shall grow worldly and covetous, deceitfull and contentious, and unbrotherly. Are these your Church members? such and such things were done, but I hope it was not your Church members ; are wee not all brethren ? Doth our estates lie much of them in common ? Well, what ever things may be, though Christian love will passe by much, yet beleeve it, if men make no conscience of their bargaines, but that they defraud others ; if men make no conscience of heavenly mindednesse, of purity and zeale, and think it needs not, but rest in meer formes of Church Ordinances, you will unavoidably poure a Viall of Gods wrath as much as in you lies, on all the purity of Gods Ordinances, and judge you how dishonourable it is to God and holy Religion, and how blame-worthy it is in such as are faulty herein, however you will answer this before the Lord at his coming. For you cannot avoid it, this will be the issue ; either we are counterfeit professors of reformation, or that our reformation is counterfeit : you say you came over

Use 1.

for purity of Ordinances; but in truth you did but dissemble, and how ever you thought, it was not in your hearts, the event proves the contrary; if you bee not sincere, but hollow members of the Church, and corrupt liveres under the government and worship of God here established and ordered, I say, you will force all whose eyes are on you throughout the Christian world, to think, these are but the inventions of men; there is no truth, no true-heartednesse in the religion here established: and for the religion established in *England*, what ever you talke of humane inventions, wee know there is no such unfaithfull dealing, and hollow-heartednesse, no such bitternesse between Christians. A Ministers presence is amiable, and his feet beautifull, and where hee comes, it is not thought too homely to be regarded of better then himselfe. If religion in our native Countrey, of them that are sincere, if it hold forth more purity there, beleeve it, it beares more evident witnesse to the truth of God there, so much as is truth, then as wee doe, that professe greater simplicity: these are but the names of things, but the reality is wanting. It is never to be forgotten, the argument of the blessed Apostle, the *Corinthians* took offence at him (as they were humorous, though godly men) yet a generation of them were haughty by their great gifts, *Paul* said he would come to *Corinth*, he promised to come, but he did not, & they thought he used lightnesse; it was an easie thing with him to be *Yea* and *Nay*: What saith the Apostle? *When I said I would come, did I use lightnesse, that wish me there should be Yea and Nay?* Nay, saith the Apostle (I pray you mark it, and I could wish it were engraven on the tables of godly mens hearts) in the *2 Corinth. 1. 18.* *as God is true, our word toward you was not Yea and Nay*: How doth he prove that? *For the Sonne of God, Jesus Christ, who was preached amongst you, by us was not yea and nay, but in him was yea, and all the promises of God in him, are Yea and Amen.* What is this to the purpose? *If the Gospel be preached be not yea and nay, then neither are his promises yea and nay*: this is his intendment, else his inference is nothing.

I, you will say, Ministers and Apostles ought to be such, but this that follows, wraps in all professors. Now hee which stablisheth you with us in Christ, (it is not Elders onely) and he that anointed us is God, who anointeth with such oyle as falls on every member of his body; who hath also sealed us, and given the earnest of the Spirit in our hearts, and makes us every way like himselfe, therefore saith he, *I call God to record, that to spare you I came not yet to Corinth,*



*rinsh*, otherwise as the Gospel preached by him and *Silvanus* and *Timotheus*, was not yea and nay, but in him was yea, no more was his promise; this is the spirit of Christians, and Ministers, and so of all that are established together with their Ministers, anointed, and sealed, and confirmed in grace with their Ministers, and have received the earnest penny, to bind the bargain of eternall salvation, to faithfull soules; So looke what a Christian doth promise, he is bound by the earnest penny of Gods Spirit, he dares no more alter his words, to the discredit of his profession, then the Spirit of God to lie.

So that consider, if Professors grow corrupt, Religion will grow corrupt; and on the discovery of the corruption of common Christians, corrupt Religion will be discovered, else you will be discovered to be carnall professors.

But there will be these two events, either it will cast asperision on you, and so they will say none are better; the spirit of the Country is deceitfull in their bargaines, there is no constancie in their words.

Or else that your Religion is corrupt, and this will also follow unavoidably, though your Religion be of God, and the Lord himselfe will beare witness, it is of God, and according to the true patterne of the Word; yet if we in this generation shall defile it, by our unfaithfulness, unspiritualnesse, unheavenlinesse, and ungodlinesse, this will be the issue; on the corruption of the lives of Professors, followes corruption of Religion, and upon the discovery of the one, followes the discovery of the other.

That Religion, which by the blessing of God, and the power of his grace, is dispensed here in simplicitie, will be corrupted in the very next generation; you will finde your children after you (of whose state you ought to have as much care, and I thinke, I may speake it without inconveniency) more then of your owne: you may know the worst of it for your selves, being nere the grave many of you; but verily, what will befall your posteritie? They will degenerate out of measure, by the unfaithfulness of your lives, and unrighteousnesse of your promises, they will fall to be starke naught in point of Doctrine, Worship, and Government, they will utterly degenerate from their Ancestors; let but us be polluted, and all the waters that come from us will be polluted, it cannot be sweet water that runs through a poysonous earth, if the earth be unfavoury, the waters, and deepes, and rivers be poysoned, what will the issue

be, all will be corrupt: and therefore as you desire to leave Religion with a blessing, leave it pure in the conversation of brotherly love, and puritie, and faithfulness, and fruitfulness, and heavenly mindedness; that so as Religion alwayes loves to lie cleane, as was a grave speech of an ancient Saint, it will not lie nasty, as a swine, and a dogge in a kennell, it must lie sweet and cleane: if the hearts and wayes of men be not pure and holy, you shall not alway have the Sea cleane, but Religion will grow to Apostasie, and that which is our glory, will be our confusion.

*It became as the blood of a dead man.*

*Doct. 2.* The faithfull Ministers, and professors of reformed Religion, and Churches, by powring out the wrath of God on Popish Religion, have discovered it, not to hold forth, the blood of the Lord Jesus, but to be *as the blood of a dead man*. That is, the Sea, the Antichristian Sea, the confluence of all Ordinances in it, not to be the blood of the Lord Jesus, which is onely able to purifie and to pacifie the Conscience, no such thing to be found in it. But a blood sic to quicken and give life, *Joh. 6. 50, 51. He that drinkes of my blood, shall live for ever*: but they have discovered it to be *the blood of a dead man*.

It was the speech of Master Perkins often in his Sermons, and throughout his Writings (who was one that powred out this Viall) he would say to his hearers: Young Schollers, Popish Books in holding forth the blood of the Covenant, they hold it forth in a morall manner, but without the life and power of his death; he expounds it thus: They will very evidently set forth the cruelty and treachery of *Judas*, that betrayed him, and the worldly-mindedness, and covetousness, and ambition of the High Priests, that bought and plotted his death; they will (saith he) make bitter invectives against the prophaneness of the *Jewes*, that were ready to renounce him, *Away with him, away with him, Crucifie him*, and declaime against the timorousness of *Pilate*, and base-mindedness, that could not deliver an innocent; and declaime of the cruelty of the Souldiers, and magnifie the innocency of *Christ Jesus*, and make the people many times to weepe, that *Jesw* an innocent man, had been thus prophanely sold and bought, and thus basely condemned, and cruelly handled: All this might be done, and all but to shew forth the blood of an innocent man. But to shew the need of Christs blood, and how they should walke worthy of it, and how they should obtaine it, it is the least part of their discourse, and indeed,

deed, no part at all: What is this, but the *bloud of a dead man*, to raise up bitter detestations against the *Jewes*, and *Souldiers*, and *Pilate*, &c. But to raise it up to any powerfull effect in the hearts of Christians, it is not their endeavour that are most devout.

Reason.

The Reason is first taken, from their holding forth, not indeed the true Christ: Whether you speake of their Doctrine, Worship, or Government, they doe not hold forth the true Christ. They hold forth Christ God and Man, that is true; so farre they goe with us, and hold that Christ dyed and rose againe, as we doe, but when they come to speake of the Offices of Christ, in which indeed, he is savingly held forth to the people, there they bring in another Christ, and renounce him; For either take the true Christ, as the true Christ, or else none, for he will not divide stakes. Looke at all his Offices; (and I will give you but a touch of them) Take the Mediatourly Office of Christ; they will have other Mediatours, of Reconciliation, and Intercession, besides the Lord Jesus. Doth not the Priest every Sacrament of the Lords Supper, offer a Propitiatory Sacrifice? (if I may call it a Sacrament of the Lords Supper) this is constant with them.

Now this is to bring in other Christs for Reconciliation, besides the Lord Jesus, whereas the Apostle in the 10. Chapter to the *Hebrewes*, the 14. Verse, saith, *By one offering, he hath for ever perfected them that are sanctified*: and he professeth, that only the sacrifices of the Law were oft repeated, because they could not make the commers thereunto perfect, *Heb. 10. vers. 1. to the 14. vers.* So that to bring in any other Sacrifices, is absolutely to renounce his Mediation and Reconciliation; and they are not ashamed. I confesse, a man might stand and tremble, those that are more devout and zealous Catholikes, they will not owne that Doctrine; but they will owne this, they are not ashamed to entreat Christ by the merit of the bloud of *Thomas*, to give them a blessed Resurrection; by the bloud of *Thomas*, which for us he did spend, make us to rise whither he did ascend.

Now, if they put on Christians the bloud of *Thomas*, and give them to rise by the bloud of *Thomas*, there is another reconciliation joynd with the bloud of the Lord Jesus: and indeed, all satisfactory Penance, and Whippings, and Masses, what are they all but co-partners with Christ, in helping forward his satisfaction, as if it were not sufficient; other sacrificers, and other sacrifices, every Priest is a sacrificer, and every new sacrifice is to make atonement.

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And so doe I say for his mediaturship of intercession, you know they joyn Saints, and Angels, especially the Virgin *Mary*, as the mothers and fathers of grace, and pray the Lord to heare for their merits sake, so that take the whole mediaturly office of Christ, for reconciliation, and intercession; you must have more Christs then one, and then he is of none effect, if he may not doe all in point of merit and satisfaction: even all the righteousness that he hath taught us to doe, it is unprofitable for such ends, we may profit our brethren, and helpe our selves by his grace, for many spirituall good ends, but for satisfaction, for merit and the like, it is to set up a new Christ, besides the Lord Jesus; thus is his Priestly office evacuated. And so his Prophetick office, to bring in other Scriptures, as the *Apocrypha*, that he confirms not, besides Scriptures of unwritten tradition carried from hand to hand, and yet many great points of their Religion are built thereon, even all the corrupt doctrine which they deliver by tradition. For his Kingly office, you know they set up other Lords and Governours of the Church besides him, I meane such Governours as neither are the Lords, nor ever were instituted by him, as the Pope, and Cardinals, and Primats, & Metropolitans, and the whole rout of Popish Hierarchy, from the Apparitor to the Pope, they are of his invention and appointment; and as they have other Lords, so other Lawes; the whole Canon Law is none of the Ordinances of the Lord Jesus, for the government of his Church, much of it contrary to the word of God, and as they have other Lords and Lawes, so they have other frames of Churches, Oecumenicall, Catholique Church, Metropolitan, Patriarchall, Archiepiscopall, Episcopall, Diocesan, which Christ never ordained in the New Testament, and they have brought Kingly or Monarchicall power into the Churches which Christ never gave them, and that not onely to excommunication, but to dethrone Princes, and to substitute others in their roomes; and in one word, they are not ashamed to say, it is lawfull for the Pope to dispence with the Apostle *Paul*, and he doth dispence with incestuous Marriages, and with absolutions, and notorious sinnes, for such summes of money, given for some religious, or rather superstitious use, and they will dispence with oaths, which God himselfe will not, nor can; he will not suffer *Josuahs* oath and the Princes with the *Gibeonites* to be broken, because it was the oath of God with them, therefore they must keepe it, so that here is not more then civill, but more then spirituall power, brought into the Church;

Church : so that well doth the holy Ghost say, *Here is not the blood of Christ, but the blood of a dead man.*

Againe, I might shew the like in other the chiefe streames, whereof their Sea consists, that faith which they have, it is built on the Scripture, and the authority thereof they have from the Church; their faith is built on the Scripture, and the Scripture on the Church, and so the last resolution of it, is but humane authority, and so that faith is no assurance (for that they say were presumption;) but humane credulity: And so for justification and salvation, they will have it by merits, and for worship, worshipping Saints and Angels, and in a strange language, which common people understand not, an unreasonable service: so that here is nothing but as *the blood of a dead man*, they want the Vitals of Christianity.

For the use of it, it may serve to shew the weaknesse of their imaginations that doe beleve Popish and Protestant Religion may be reconciled together, and Popish and Protestant Churches may be brought to be one, were it not for hot spurred Jesuits on the one side, and for hot spirited Protestants, Puritans, on the other side, if moderate spirits had things in hand, they have hoped to bring both ends together. Alas! to bring heaven and earth together; goe your wayes, poure out your Vials on the earth, their Sea is but an earthly Sea, their Sunne is but an earthly Sunne, and their Rivers and Fountaines are but earthly, and yet all may be reconciled, the blood of a dead man and God, life and death, heaven and hell, and all shall be reconciled.

Use 1.

\* It shewes what great reason we have everlastingly to stand out against all compromising with them, and all subjection to any thing that pertaines to that religion; for they have sacred truths, as they beleve, Father, Sonne, and Spirit, and that Christ is God and Man; but otherwise, for the body of all their other Ordinances, they are such, as in very truth, have not the blood of the Lord Jesus in them, *but are as the blood of a dead man*, as they have them, and corrupt and pollute them.

Use 2.

Lastly, *Every living soule died in the Sea.* Why, did none live on the earth, but were all dead in this Sea? All that live on the earth, all Catholickes, they live in that Religion, Jesuits, Friers, *Every living soule died in that Sea.*

The last note then is, A Popish Catholicke that lives according to his Religion, and no better, he lives and dies in a state of death and

Doct. 3.

and damnation : for so saith the Text, *Every living soule in that Sea died.* If he had no other life then by that Religion, no other goodnesse then that which he got from that Sea, living in those waters, which they sucked from that Religion, from the Ordinances there ; if hee have no more then that, hee cannot come to a state of salvation, he dies in that Sea.

*Reason.* The Reason of the point is taken, first, from the grace held forth in that Religion : Secondly, from their faith : Thirdly, from their repentance : And fourthly, from their obedience ; they are all such as are but dead : their very grace holds forth dead workes ; the faith of a Catholicke is a dead faith, their repentance is dead repentance, their obedience is dead workes, and that is all their religion. And in these is the life of a Christian, the life of grace, the life of faith, the life of repentance, & the life of obedience, if these be dead, what life is there ? For the grace of God, *By grace yee are saved, not of workes,* Ephes. 2. 8. 9. Now they will not have it of grace, but of workes, not of living grace, but of workes, that is the most generall opinion. Nor no redemption of Christians, but common to all alike, Reprobates and true Christians, and the difference ariseth in vocation, and that is out of workes, out of merit of congruity ; and their justification is out of merit of workes, and perseverance in grace, is out of concurrence of free-will ; and glorification is from merit of condignity of workes : And if all these be of workes, here is all the grace of God to seek ; (what saith the Apostle ? ) *If it be of workes, it is not of grace,* Rom. 11. 6. And verily, this is the best grace of Popish Religion ; all their grace is of workes, and then it is utterly evacuated.

What shall I say to their Faith ? It is no other but historical ; as that all that is contained in the Word is true : and verily, the Devill beleevs as much, *hee knowes it to be true, and will tremble,* James 2. 19. And if that bee the Devils faith, as James saith it is, then woeworth all Popish faith ; and that faith, if you come to apply it, that it shall bee a confidence on Christ to salvation, they look at that as hereticall presumption ; what hope is there ; that by faith such should ever be justified, or saved ? And for repentance it is like their faith, such repentance as Judas held forth : as great they require, confession, contrition, and satisfaction, he did it all ; he was not a little broken with the sense of his sinne, and the horror of it : Hee makes confession of it, *I have sinned in betraying the innocent blood :* he made satisfaction, hee brought



brought againe the 30. peeces of silver, and throwes them down; away with them, *I have sinned in betraying the innocent blood*, this is the best repentance they have: for any repentance that springs from the sight of Gods favour, applied to the faith of Gods people, this they will by no meanes heare tell of, and yet without faith applied to the soule, by a promise, or word of grace, there is no life in repentance. They see him whom they have pierced, and mourn for him, they see him pierced by them, and for them, and this mourning is Evangelicall and saving.

For their obedience, they looke at it, as such as is able to keep the whole Law of God; and if they can doe that, they seeke life then by workes, not of grace: and that obedience that is able to keep the whole Law, is the obedience of the Scribes and Pharisees, for they so taught: And therefore our Saviour tells his Disciples, *Matth. 5. 20. Except your righteousness exceeds the righteousness of the Scribes and Pharisees, yee cannot enter into the Kingdome of Heaven.* Such obedience, as that a man is able to keep the whole Law, and by that to merit, and doe no more then the Law requires, it is the obedience of hereticall presumption, not of confidence and assurance of faith: that is obedience of hereticall presumption, that is able to keep the whole Law, and make satisfaction to the justice of Christ, and then Christ died in vaine, unlesse hee died to make us Saviours of our selves, and that is as notorious as the former.

The Use of this point is, to reprove a wicked practice of many Protestants that are not ashamed to sew Pillowes under the Elbowes of Catholickes, that make them beleeve they may bee saved in that religion, so they live honestly and well. Oh brethren! doth not the Text expressely say, *Every one that lived in that Sea, died, and died everlastingly*; there is no living blood of the Lord Jesus there, there is no saving grace there, but workes all; and there is no lively faith there, but dead faith; no repentance, but hardnesse of heart, or legall contrition at the uttermost; nor obedience, but such as is too good for him to apply the blood of Christ unto; for it is able to keep the whole Law, & make satisfaction for the breaches of the Law; or if their own obedience be not so perfect, they have some other Saints, whose obedience may bee imputed unto them: so that though they abhorre Christs righteousness to be imputed to them, they have found out a way, that the righteousness of Saints may be applied to make others righte-

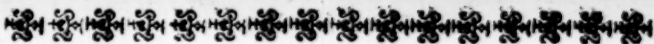
teous, so that they put more honour upon the servants of Christ, (if some of them were the servants of Christ) then upon Christ: and say it were well their righteousness should be imputed; but that Christs own righteousness should be imputed, they look at it as a putative righteousness, as they are not ashamed to call it so, that see the desperate danger of living and dying in that state, in the *Romish* religion, in that Sea.

Use 2.

Secondly, let me exhort all Christians to hold stedfastly to the purity of Religion, whether in our publicke Ministrations, or private conversations, let all favour and reake forth the warme blood of the living Lord *Jesus*: for there is the difference of our religion from Popery. Their religion holds forth such a Christ as leaves him and his blood, like the blood of a dead man: The soule is dead for any true grace, or faith, or repentance, or obedience, or living comfort; the heart is still dead, no life of Gods favour, no life from the Word, no hope of salvation, but all conjecturall, there is indeed the life of Papists, no live blood of Christ *Jesus* among them. But for Christians, it is for us to live, as those that are made partakers of the blood of sprinkling, that speaks better things then that of *Abel*, that doth pacifie and purifie the conscience, and both work effectually more and more, untill the soule be established in perfect peace; thou wilt keep them in perfect peace whose mind is staid on thee, because hee trusteth in thee. I speake of perfection that may be attained in our measure, in *Esay* 26. 3. So that be diligent, to look up to the Lord Christ, still as out of grace to accept us, and by the grace of faith to receive us, and so drawing the soule to lively repentance from dead workes, and quickning and awakening us to lively obedience. In this lively estate we may walke before him according to the good pleasure of his will, to the praise of the glory of his grace in Christ *Jesus*.

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## The third VIAL.

### REVELATION 16. 4, 5, 6, 7.

*And the third Angel poured out his Vial upon the Rivers and Fountaines of waters, and they became blood. And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt bee, because thou hast judged thus: For they have shed the blood of Saints and Prophets, and thou hast given them blood to drinke, for they are worthy. And I heard another out of the Altar say, Even so, Lord God Almighty, true and righteous are thy judgements.*



Hese seven Angels (as you heard) that had the Vials of the last wrath of God to poure out, they poure it all out upon the Antichristian world, upon the Beast, or something or other pertaining to the Beast; for the first, that poured his Vial on the earth, vexed them that had the mark of the Beast; he begins therefore with the Beast, *And the fifth Angel poured forth his Vial upon the Throne of the Beast, in the tenth verse. And when the seventh Angel poured forth his Vial, Great Babylon came up in remembrance before God, &c. in the nineteenth verse.* So that (in a word) all these Vials being poured out from first to last upon the earth, and the earth being the Antichristian state, opposite to heavenly and pure Churches, all the Vials are poured upon the Antichristian world, or state. And (as you see) they begin with the lowest elements first; The first upon the Earth, the next upon the Sea, the third upon the Rivers and Fountains, the fourth upon the Sunne in that world, the fifth upon the Throne of the Beast, the sixth upon *Euphrates*, the seventh upon the aire. Now the second Angel (of which you heard the last day) having poured out his Vial upon the Sea, it became as the blood of a dead man, and all that lived in that Sea died.

The Sea (you heard) is the confluence of Waters and Rivers, and doth hold forth the confluence or concurrence of all the Oracles, and Ordinances, and means of grace and salvation, on those that are pretended so to be. The concurrence or confluence of them all to one body, which in one word was their Religion in the old Temple, it was resembled to a brazen Sea, wherein the Priests

washed themselves: In the Apostolick Church of the New Testament, it is resembled unto a Sea of Glasſe, like unto Cryſtal, wherein you might ſee the face of Chriſt, as in a Mirror: In reformed Churches it is a Sea of Glasſe mingled with fire: In Popiſh Churches it is as the blood of a dead man; no living blood is there to bee found to waſh the people in, but as the blood of a dead man, without life to them that are waſhed in it, and rather fit to choak, and poiſon, and kill, then to give life. Now that being the Sea, then here the next Viall is poured out upon the Rivers and Fountaines of Waters that run into this Sea, and derive this Sea up and down the earth, *The third Angel poured out his Viall upon the Rivers and Fountaines of Waters*: And the pouring out of his Viall, is deſcribed, firſt, by the ſubject on which it is poured, *Upon the Rivers and Fountains of Waters*: Secondly, by the effect, *And they became blood*: Thirdly, the pouring out of this Viall is amplified by the testimony given to it, and the effect of it; What is the testimony? It is double; firſt, given by the Angel of the Waters in the fifth verſe, *I heard the Angell of the Waters ſay*, what doth hee ſay? Hee gives to God the glory of his righteousneſſe, and his unchangeable righteousneſſe, *which art, and waſt, and ſhalt be, becauſe thou haſt judged thus*: And the reaſon of it (he gives) is taken from the equity of the Law of retaliation, in the ſixth verſe, *For they have ſhed the blood of Saints and Prophets, and thou haſt given them blood to drink, for they are worthy*. The ſecond testimony, by which this pouring out of the Viall is amplified, (and the effect of it is juſtified) is by another Angel out of the Altar, in the ſeventh verſe, who ſaith *Amen* to this, *Even ſo Lord God Almighty, true and righteous are thy judgements*. For the meaning of the words.

The Sea being Religion, the confluence of Ordinances, ſuch Ordinances as are diſpenſed in any Religion: The Rivers and Fountains of water that ſpring from the Sea, and return to the Sea, and derive all their ſprings and waters from thence, they are (and it is generally ſo received; and therefore with more ſteddome of ſpirit a man may declare it) theſe Rivers and Fountaines of waters are generally conceived to be the Priests and Miniſters of the Popiſh Church, who carry Popiſh Religion, as Fountains and Rivers doe the Sea up and down the earth; ſo doe they Popiſh Religion up & down the Nations, carry it to and fro: only there is this difference between them and ordinary Rivers and Fountains, ordinary Rivers and Fountains are freſh, though the Sea be ſalt; but here  
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the Fountains and Rivers are salt and brackish also; as those salt Springs be that run through salt Minerals, which are of like nature with the Sea, and these keep their brackishnesse still: And so it is with these Rivers and Fountaines, they run through the earth, on which the first Angel poured out his Viall; they run through the cursed earth, as it is plagued of God, and therefore still retains the like unwholsome streames which are found in the bloody Sea: And therefore it is said, that as the Sea became blood, so these Rivers also became blood, and carried but the like kind of water which they received from the sea, corrupt. As the Religion it selfe is corrupt, so are these Fountains and Rivers, the Priests and Jesuits, whether secular or Regular, that is, the Parish Priests of their Churches, or Regular Monks that are in Religious Orders, or who ever are sent forth by these, they are these Rivers and Fountaines of waters, that run to and fro to fill all the world with their Sea, with their Religion. It is the same word which the Apostle Peter hath in exprelling the nature of false Teachers, though there it be *Wells*, yet the words are both one, *They are wells without water*, meaning without water of life, carrying their owne drugges and dregges, 2 Pet. 2. 17. A fit expression (therefore) of such kind of Priests, or Prophets, as doe convey unwholsome liquor, or water up and down a cuntry. Now of these it is said, that on the pouring out of this Viall, they became blood, not onely in regard that their waters themselves are blood, the doctrine and worship which they doe hold forth to the people, are corrupt, as their sea is, (like the plague in Egypt, when their Waters and Rivers were turned to blood) but that chiefly in regard of the punishment which they inflict on them for so doing, which is a bloody death, as blood is expounded in the fifth and sixth verses, where the Angel of the waters saith, *Thou art righteous, O Lord, &c. because thou hast judged thus: Why? For they have shed the blood of Saints and Prophets, and thou hast given them blood to drinke, for they are worthy: So this is blood which God hath given them to drinke. And that is an usuall phrase, to give a man blood to drinke, is to kill him: As Tomyris of old said to K. Cyrus, Thou hast been a blond-thirsty man, drink thou blood which thou hast thirsted. When you give a man blood to drinke, you put him to death. So this Angel, who ever it was, that poured out this Viall, he puts these Priests to death, hee gave them blood to drinke, both made themselves to undergoe a bloody death, to drinke blood, and also made all that received and*

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entertained them, to drinke bloud too; and this was effectually accomplished by Queen *Elizabeth*, when in the 27. yeare of her reigne, in the yeare 1581. by the consent of the Parliament, shee made it a Law, that if any Priest or Jesuite, that had received Orders from the Sea of Rome, or any authority from that Sea, should come into the Realme, and goe about or practice to seduce any of the Queens loyall Subjects from their allegiance, to the obedience of the Sea of Rome, or practice to draw them to that Religion, he should be judged guilty of high treason, and suffer as in case of a Traitor; And this was another branch of that Statute, That if any gave entertainment to such Priests and Jesuites (after certain dayes,) and knew them to be such, should suffer as in case of Felonie, without the benefit of his Booke; so that both of them must drinke bloud, both the Jesuites & Priests themselves, and their abettors and entertainers; and the ground was, because they had bloody intendments in their coming, intending to kill the Queene, or corrupt the State with unwholsome and pernicious Doctrine, to draw the people from their allegiance, to the obedience of the Sea of Rome, that so as it was said, a generation of Catholiques was the corruption of her Subjects: To prevent which mischief, this Law was enacted, and so upon this occasion, many suffered that yeare, and others in after yeares, most part of her reigne.

Now what is then the meaning of the next words, *I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus?* so it was bloud recompenced with bloud. This Angel of the waters, it was he or she that powred out this Vial on these waters: She with the consent of her Councell, and Parliament, they were this Angel of the waters that had this power over these rivers and fountaines, and this was accomplished two or three yeares after, when she set Secretary *Cecill* on worke to write a Booke with this Title, *Iustitia Britannia, The Justice of Britaine*, wherein Secretary *Cecill*, by her appointment, doth make it cleare to all neighbour Nations, (and for that end published his Book in sundry Languages, *French, Dutch, and Spanish*) that what was decreed in that Parliament was just, according to the Law of God, and the true principles of Christian State Politie, that there was no hope of safety to the Queenes Person, or of peace to the Common-wealth, or of libertie to true Reformed Religion, if such persons were suffered to goe up and downe in that pestilentious manner, to pervert and corrupt the people, and with-  
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draw them from their Allegiance, and subject them to the Bishop of Rome; that they did not suffer meerly on point of Religion, though on those points of their Religion which gave them occasion so to work, he doth not deny that neither, but in respect that the frame of their Religion was not compatible to any Protestant State: And the very Booke it selfe holds forth this in effect, that the Lord was just herein; and as the Text here tells us, *Thou art righteous, O Lord, because thou hast judged thus*: And he attributes not onely righteousnesse to God in this, but immutabilitie, and constancy, which art, and wast, and shalt be alway. The same from the ancient Law of retaliation, in the 24. of *Leviticus*, 19, 20, 21. it is there ordained, that look what a man doth to others, it shall be so done to him, *Breach for breach, eye for eye, tooth for tooth, &c.* They gave thy Prophets and Saints bloud to drinke, and now thou hast given them bloud to drinke: This is the reason why he acknowledgeth this not onely righteous, but according to his old and ancient proceeding, his righteousnesse ever since *Moses* his time, and since the world began: that is Gods manner, *Gen. 9. 4, 5.* He that sheds mans bloud, by man shall his bloud be shed: God alway hath been of that minde: They that put others to death, that shed innocent bloud, *Their bloud shall goe for their bloud*, *Gen. 9. 6.* to that purpose justly speaks that booke; it is that which they have found, for they are worthy.

And when he addes further, *I heard another Angel out of the Altar say, Even so, Lord God Almighty, true and righteous are thy judgments*: That is another Angel, a Minister and Messenger of Gods justice. This phrase, *out of the Altar*, in this Booke, doth usually hold forth some under-persecution, either going, or new come out of persecution; for so it is expressed in the 6. *Rev. 9.* *I saw under the Altar the soules of them that were slaine for the Word of God, and for the testimony which they held.* The Altar is Christ, and Christ suffering; and those under the Altar, are they that suffered with Christ for the Word of God, speaking of the Primitive Christians in their first persecution: But here he doth not say, they were under Martyr-dome, but they were come out from under the Altar; And that holds forth those Christians in the *Low-Countries*, who of a long time had been under persecution by Duke *d'Alva*, & other Spanish Princes; Duke *d'Alva* boasts of it, there were 36000. that he had put to death, Hugonets and Protestants; Judge you what the rest might also doe; and all for the testimony of *Jesus*, for holding forth true Protestant Religion; but they were all rescued by the faith-

faithfulnesse of God, giving and blessing the courage of *Q. Elizabeth*: and now they are got out from under the Altar, and now they are freed from wrestling with such great difficulties, as had been like to sinke them, if God had not by his stretched out arme rescued them. And looke as in 1584. *Cecil* set forth that Booke, so this Angel from under the Altar set forth a Law in 1586. wherein by the consent of all the States generally of the confederate Provinces, they enact and enjoyne, that none of the bloudy sect of the Jesuites, nor any of their Scholars, whether he be stranger, or borne in the Land, shall have libertie to come into the Countrey, but be put to capitall punishment as an enemy to the State; and they have been in some measure carefull of that Law, though more in *Maurence* his time, then since; and so they justly say *Amen* to the Queens Law, that as shee put those Popish Emissaries to the paine of High Treason, hanging, drawing, and quartering; and thus gave them bloud to drink; so this Angel from out of the Altar saith even so, he saith *Amen* to it, let it even be so with them, Lord God Almighty, true and righteous are thy judgements; they acknowledge Gods Almighty power, that had given them power to make that Law against them, who had so lately suffered under them; and acknowledge Gods righteous judgements; for that State that makes a Law to the same purpose, which they have found enacted in another State, they doe say *Amen* to what hath been done, and both the one State and other acknowledge it to be a righteous judgement of God, and the administration, a just law, and a just execution. This (as others have done before me) I take to be the naturall and true meaning of this Vial in the severall parts thereof, without wresting of the words, nor need it be offensive to any that such particular persons are named as the accomplisshers of this Vial, considering the matters were not of small importance, but of great consequence and admiration, all States rang of these Lawes, and it raised all Christendome in combustion, the warres of eighty eight, the Spanish invasion had speciall respect to this, and had not the Lord borne witnesse to his people and their Law, in defeating the intendments of their enemies, against both the Nations, it might have been the ruine of them both: So you see the meaning of the words of the Text.

The words are many, and though containing much matter in foure verses, I shall shortly contract and recollect the substance contained in them into one note, and handle that one at this time,



as conceiving all the doctrine of these words may be grasped together in one Observation; For though there be liberty of entring into common places of Gods righteoufnesse and immutabilitie, and of his justice in retaliation, and of his omnipotency, out of this Text; yet all these particulars have been spoken to in the former Chapter, in the third verse, and in the fourth, *Lord God Almighty, just and true are thy wayes, thou King of Saints.* That for God being ever the same, which was, and is to come, we have spoken to it divers times before in this Booke; and therefore though they be Catechisme points, which my place calleth me to attend upon; yet I shall not here speak to them, having so lately handled the most of them, but therefore I will onely speak to this Doctrine, which contains all the verses. This is the note then,

Doct.

That upon the discovery of the deadly corruption of the Religion of the Sea of Rome, it was a righteous judgement of God, and such as argued him unchangeable ever, like himselfe; That the Priests and Jesuites who carried that Religion up and downe the Nations, should be adjudged or condemned to a bloody death. This is the summe.

For so you see it is upon the discovery of their sea of blood, of the Religion of the Sea of Rome, to be a Sea of blood. We opened and shewed before, that *the second Angel poured out his vial on the Sea*, that is, on the Religion of the Sea of Rome, and discovered it to be as the blood of a dead man, made it manifestly appeare, that both their doctrine, and worship, and government, was deadly, and such as was utterly unwholsome, both for private families and States, Church and Common-wealth; and so corrupt, as was deadly; who ever lived and dyed in that Religion, lived an hypocrite, and dyed a reprobate. Now the next Angel that comes, upon this discovery, he *pours his vial on the rivers and fountaines of waters, and they became blood*: That is, they make Laws to adjudge all that carry that Religion up and downe the Nation, to be guilty of blood, and therefore to be put to death, as Traitors and Rebels against the State. And this is acknowledged by the Angels of God, I meane those that are Ministers of Gods Justice, and approve this testimony as authentick; they acknowledge this a righteous judgement of God, as he that is, was, and shall be alway one and the same. Thus he was wont to carry it, and thus he doth still. In old time, if a man played the false Prophet, and suggested such devices as these, the Lord judged him to death, this was his manner: And



to in the New Testament, as in the Old, he condemnes all such to death, (and he is most righteous in so doing.) This is the summe.

It was a great while before this, though not full two thousand yeares, when *Zachary* prophesied, that God would cut off the false Prophet, in the 13. *Zach. 2. 3.* and if there were any false Prophet should arise, his father and mother should thrust him through, because he spake lyes in the name of the God of truth, he should not live. And they speak not of his Typicall death, that is, of his death by Church-censure, or banishment, which have a kinde of death in them; but they speak of such a death, as that he was not worthy to live; To cast a lye upon the God of Truth, the Oracle of Truth. But long before *Zachary*, this was an ancient law of *Moses* in the 13. *Deut.* this was a law, that false Prophets, they that turned Religion to the bloud of a dead man; that did fundamentally pervert Religion, they should not live. And minde the reason that God gives here, partly in this text, and partly in other Scriptures.

Reas. 1.

It is taken from the hainousnesse of blasphemy in the 24. *Lev. 16.* He that blasphemeth the name of God, shall surely be put to death. Every blasphemer shall be put to death. Now wee cannot excuse Popish Priests and Jesuites from grosse blasphemy, they that are acquainted with the Ladies Psalter and Orisons made to her, cannot but acknowledge sundry blasphemous speeches in it, they make their Prayers to the Virgin *Mary*, that shee would request her Father, and command her Sonne, and that by the power of a mothers right, to forgive their sin, which if this be not blasphemy, I confesse I know not what is, and in a high degree, unlesse they should say, he were no God at all, and that falls not farre short of it, to set a creature above God, and yet this is allowed as good devotion in the Church of *Rome*: It is true, if a man blaspheme out of ignorance, as *Paul* did, in the 1 *Tim. 1. 13.* or if a man blaspheme unwillingly, as he did unwittingly, not knowing what he did, and he did compell some to blaspheme, *Act. 26. 11.* why if he compell them to blaspheme, those that are compelled, they doe it unwillingly, but if men wittingly blaspheme, knowing what they doe, knowing Jesus is God as well as man, and hath power to forgive sinnes as he is God, and know the Virgin *Mary* hath need of a Saviour, as all the daughters of men have, that they shall put upon her the power to command her Sonne to forgive sinnes; this is such blasphemy, that he that will stand to it, let him die the death; his bloud shall be upon him: If high treason against Princes on earth, may justly be punished

punished by death, verily, this is as dishonourable to the Lord of Heaven; and Prince of all the Princes of the earth.

A second reason is taken from the point of seducement: As all blasphemous heretiques, so seducing heretiques are to be put to death. In that respect that whole 13. of *Deut.* is spent about the seducing of false Prophets: and he puts a threefold gradation, *If he be a Prophet,* (therefore though never so seemingly holy by his place and gifts,) yet if he turne you away from the Lord your God, and draw you from the wayes of God; what then? *thine eye shall not spare him, he shall surely be put to death,* from the 1. ver. to 5. from the 6. ver. to 11. *he will have no newnesse of blood to hinder from due execution of Justice: but if it be thy brother, the sonne of thy mother, or thy daughter, or the wife of thy bosome, or thy friend, which is as thy own soule, that shall get about to seduce thee secretly, saying, Let us goe and serve other Gods which thou hast not known, thou shalt not consent unto him, nor hearken unto him, thine eye shall not spare him, neither shalt thou conceale him, but thou shalt surely kill him, thy hand shall be first upon him to put him to death,* &c. from the 12. ver. to the end. If there be never so many that shall joyn, if a whole Citie shall joyn together in such a course, thou shalt arise against, and destroy the Citie, and burne it with fire, and leave not a stone upon a stone wch shall not be thrown down, in utter detestation of that wickednesse: And he gives a notable reason for it, why a seducer should be thus dealt withall, because, saith he, he seeks to turne thee away from thy way, and to thrust thee away from the Lord thy God, to turne thee off either by deceit, or to thrust thee off by earnest perswasions; and therefore lest you should thinke these false Prophets faile onely in the object of worship, and not in the manner of worshipping, therefore in the 22. *Iosb.* when the two Tribes and a halfe set up an Altar by *Jordan*; although they thought not they would bring in another object of worship, but another manner of worship, (here is but another way of worship, whether mediation or satisfaction of Gods wrath, devised) the whole ten Tribes rise up, and send a sufficient Company or Troop of Militarie men to goe and expostulate with them, and know whether it were true; and either they would reclaime them from it by argument, or make warre against them; and they had cut off two Tribes and an halfe, if they had found another Altar for worship: Now he that sets up another Mediator or Mediation, Saint or Angel, he sets up as great a matter as another Altar; or he that brings in other mens merits, he brings in another Altar:

*Resf. 2.*

Therefore by the ancient Lawes of that unchangeable God that thought it insufferable in those days, he thinks it unsufferable now, that Priests & Jesuits should bring in other Altars, other Mediations and Mediators, as prayers of Saints and Angels; the Lord looks at it as deeply meritorious of a bloody death, as in former times. He is the same God, and his zeale and jealousy is deeply provoked against the like kind of viciousnesse now, as ever it was then. That is a second Argument.

And yet in point of seducement, this I will say, that if a man upon conviction shall see the wickednesse of his way, and humble his soule before God, and give satisfaction to the Church and State where he shall be convinced, on such conviction and repentance, wee find liberty to pardon; but yet stigmatize him, as in the thirteenth of *Zachary*. *If the Prophet shall repent, and say, I am no Prophet, nor the some of a Prophet, but an Husbandman, and my Father taught me to keep Beasts, or Sheep, and therefore he will not weare a rough garment to deceive. And if any man ask him, What are those wounds in thine hands? He shall answer, Those with which I was wounded in the house of my friends, Zach. 13. 4, 5, 6.* That shewes in such a case they saved his life, but inflicted some punishment on him, to carry away with him. And this is spoken not of the dayes of the Old Testament, but it is written to be done when there is a Fountain opened to the house of *David*, and to the inhabitants of *Jerusalem*, for sinne and for uncleannesse, in the first verse. And in the seventh verse, when the Lord calls for a Sword against his Shepherd, and against the man that is his fellow, the Lord *Jesus Christ*, and his companions his disciples, *He will smite the Shepherd, and the Sheep shall be scattered*, (and those are the dayes of the New Testament) in those times it is, when the Prophets shall bee thus cut off that rise up to seduce the people of God.

Reas. 3.

And a third reason is taken from the due desert of Soul-murder: there is none of all these Priests, or Jesuites, or Heretiques, that sinne in the like kind, corrupting the pretious truth of God in the very foundations of it; but they worry and devour the soules of Gods people, I mean those that should not die, (though Gods elect cannot be seduced) yet those whom we ought to look at, that should not be thus murdered, and broughe to death by such means. In *Matth. 7. 15. Beware of false Prophets, which come unto you in sheeps cloathing, but inwardly they are ravening Wolves.* Is it not an acceptable service to the whole Countrey, to cut off the ravenous Wolves?

**Wolves?** What is the Wolfe to the Sheep? Is he not the very death of them all that hee lights on, or fall in his jawes? so is it with the sheep of Christ, that fall into th: jawes of these Romish ravenous Wolves.

It is said of those false Teachers, 2 Tim. 2. 18. *They destroyed the faith of some, who concerning the truth have erred.* And in 2 Pet. 2. 1, 2, 3. he tels us, *There shall be false Teachers amongst them, that shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction, &c.* They shall make Merchandise of you, as the Church of Rome and her Fountaines and Rivers doe: they make merchandise of the soules of men, Rev. 18. 13. Now to make merchandise of an Israelite, as in Exod. 21. 16. it is a capitall crime, *He that stealeth a man, and selleth him, or if hee be found in his hand, he shall surely be put to death.* Now these sell men, and engage them to perpetual bondage, under their tyranny, both in doctrine and worship, and government. This murder of soules is justly a capitall crime, as Moses said before, *If they thrust thee from thy God, and will not let thee walk with him, let not thine eye spare such kind of corrupters and desperate deluders.*

Reason 4.

The fourth reason is taken from that which the *Justitie Britannia* stands most upon, and becomes Statesmen to doe; and that is the conspiracie and treason against the State: And that unavoidably, by suffering such Locusts to run up and down the countrey, to poyson the hearts of men, by their corrupt wayes and meanes; for these Ministers, they doe unavoidably, not accidentally, but they unavoidably draw men from their allegiance due to their Native Prince, to a forraigne State: For if a Prince should professe Protestant Religion, (which is the true Religion) and thereupon, be excommunicate by the Bishop of Rome, what then? then by the laws of their State he is deposed from his Throne.

And they doe notably abuse the old type of Leprosie for this; *Uzziah* being once smitten with Leprosie, then the High Priest removes him from the Temple of the Lord, and he may not be suffered any more to governe; for if once the Lord smite a man with Leprosie in his judgement, (and indeed let Heretie be one kinde of Leprosie) if the Priest pronounce him so, then he is cut off from the government of the Countrey, then his people are not subject to him, and so subjects are freed from their fidelity to their naturall Prince, which is a notable abuse of that place; For God doth not intend that the authority of any Minister or Priest in the Old or New

New Testament, should so farre prevaile, that what they did in the Old Testament to *Uzziah*, should take off Princes from their Government in the New : For even in the old Testament they still retained the crowne, though their power of execution was delegated to another ; and that not by the high Priests appointment, but by himselfe.

But as things were with them, so though not in the same kind, but in a typicall way, it befalls Princes in the New Testament. If a man were found a Leper in the Old Testament, he was sequestred from the administration of his Kingdome, and from his owne house, *Leviti. 13. 46.* he must not live in the Camp, or in the Towne or Village ; but alone, and in a separate place by himselfe, (as those that are lick of the pestilence in our native countrey) they are not suffered to live in the Town, but in Pest-houses, unlesse there be a generall infection.

But this thing must not bee applied in the letter, to the state of the Church in the New Testament ; for Leprosie was not onely a type of scandalous infectious sinnes, but it was also a bodily noysome infectious disease, and made a man unfit for civill commerce.

Moreover ; as Leprosie was also a type of scandalous and infectious sinnes, so the sequestering of *Uzziah* from the Temple, doth type forth, not that Christian Kings should bee separate from their Thrones : For hee that gives to a man a Kingdome, or an earthly Estate, doth not debarre that man from his house, if hee be a private man, nor from his government, if hee bee a publicke person.

But what is the Kingdome that is typed out ?

It is the Kingdome of the glory of Christ Jesus : if therefore hee be shut out from the holy Temple of *Israel*, he is shut out from the Kingdome of heaven indeed, that is true ; for what is done by the Churches of God on earth, is bound in heaven : But yet Christ Jesus never thought it meet to separate any by any Church power, from communion with his wife and children, those whom nature bound him to ; nor from his servants and subjects, whom civill engagements bound unto him ; but only from interest in the spirituall communion of the seals of immortality, and yet but for a season, for the healing of his soule, not for the destroying of his person or state ; but otherwise to exclude them from their own houses or Kingdomes ; or from any civill right, it was never Gods counsell  
nor

nor meaning in the New Testament. But now the contrary being the doctrine of the Church of *Rome*, and on this ground justified: When Princes are excommunicated, they doe depose them, and being deposed, discharge subjects from their allegiance, and then judge you what treason redounds to Christian Princes, and what conspiracie and rebellion groweth in the state of a Kingdome, when some take part with the King deposed, and others with him that is substituted by the Pope; and so there is treason both against Prince, and State, and Kingdome. And therefore it is an ancient justice of God, that hath so ordered it, that those that shall draw Gods people from the allegiance of their Prince, shall bee judged traitors, and suffer pain of death.

And for a fifth reason, (mentioned in the Text) it is taken from the Law of Retaliation; that look how men have dealt with others, they should be so dealt withall themselves. Now these Priests and Jesuits, and their abettors, in the time of *Queen Mary*, and *Henry the eighth*, and all the Kings since, the Statute against *Lollards* in *England*, as also against the *Hugonets* in *France*, if a man were suspected of hereticall pravity, and pronounced guilty thereof by the Church, he was to be delivered to the Secular power; onely he might have leave to consider of it: But if he fell again, there was no hope of mercie, but he must look for blood, as if hee were no better then a child of death: And yet they were men that never troubled the State, but quietly suffered for their Religion and conscience; So that these Jesuites and Priests delivering up so many innocent Lambs of Christs, Ministers of the Gospel, and holy Saints, to the Secular power, to be burnt at the stake in *Smithfield*, and elsewhere; and the abettors of these Priests and Jesuits, being very zealous to cut off such *Lollards* from the Land of the living, it is just and right with God, *They have given thy Saints and Prophets blood to drinke*, and therefore look as they have measured to others, it is measured to them, by the ancient Law of God, *that is the same, and will be for ever*, *Rev. 13. 10.* Hee that killeth with the Sword, must bee killed by the Sword. So you see this point is plain, That upon the discovery of the deadly corruption of the Religion in the *Romish Sea*, it was the righteous judgement of God, and such as argued him to be unchangeable & ever the same, that the Priests and Jesuites which carried the waters of that Sea, that religion, up and down the nations, should be condemned to a bloody death: you see the truth of the point, and the reasons of it.

Reas. 5.

For



Use 1.

For the use of the point, it may first serve to justify the holy and righteous equity of all those Lawes above mentioned, whether in *England* or *Holland*, for putting Popish Priests and Jesuits to death; and there was a like Law also made in *France*, upon the murder of *Henry* the fourth, That all Jesuits should be put away out of the Country, and their Studies demolished, &c. but they made it in policie: but the Text speaks of *England* and *Holland*, it was a just and righteous Law, that these Rivers and Fountaines of waters should become bloud: you see there is blasphemy in their worship against the Lord Jesus Christ, they doe seduce the people of God, and turn them from the Lord, and thrust them from him, by their justification by workes, by their callings on Saints and Angels, and trusting in other Mediators besides the Lord Jesus, in the intercession of Saints and Angels. It hath been a just hand of God, that they that worry (like ravenous wolves) the souls of Gods people, should themselves be worried: that they that have made firebrands of Christians, should drink bloud themselves; they that overwhelmed Christians in confusion and tumult, it is just with God, that they should be overwhelmed; they that have been so busie in putting to death innocents, that they should also be put to death: you see this is just with God, it is well becomming to the unchangeable righteousness of God, thus it was in the Old Testament, and why should it be changed in the New?

*Object.* You will say, It was but a typicall matter then, and you must look for a spirituall death in the New Testament.

*Answer.* Why, I pray you, brethren, consider,

1. The Papists are not of that minde, but they execute it in the letter, they have put to death the Prophets and servants of God in the letter; hunted them up and downe; the Inquisition is incomparably more bloody then any other Butchery. They doe not, nor may not plead any such thing; they beleeve it is true in the letter. And let me say further, the holy Ghost makes it as true in the letter; this Text is in the New Testament, not in the Old, *Thou hast given them bloud to drinke, for they are worthy*: and he speaks of the very bloud of the hearts of men: And it is parallell with Gods justice of old; it was just then, and it is just now. *Zachary* intends the dayes of the New Testament, though written in the old, that when a Fountain is opened to the house of David, and inhabitants of *Jerusalem*, for sin and for uncleanness, then the Father & Mother of a false Prophet, shall accuse him to the Magistrate, and shall say unto him,



him, *He shall not live.* Was it an abomination then to speake lies in the Name of the Lord, and no lesse then blasphemie, and shall it be more favourably interpreted now? A man may now speake a lie, and bring in a false Christ, a false Mediator, and false meanes of satisfaction, and false merits; now hee may without perill of his life, in the Old Testament he might not. Why, but was it not sufficient to have a spirituall judgement? Even they had spirituall judgements then; but God saw it meet to inflict some temporall judgement as well as spirituall, and is now his judgement changed?

Besides, are not *Moses Morall Laws* of perpetuall equity, and therefore to be observed in all Ages? Is Blasphemy more tolerable in the New Testament, or thrusting men away from God? Is it not as odious now as then? Is not murder of soules as damnable now as then? Is not conspiracie and sedition as damnable and capitall now as then? Is not the Law of Retaliation as just in the New Testament as in the old? and therefore a man would wonder that such frivolous interpretations should come into the hearts of men, to hinder the free passage of the justice of God on such notorious offenders.

But you will say, Conscience should not bee forced, and men *Object.* should not be put to death for their conscience.

Why, doe you not think Heretiques were as conscionable in the Old Testament as now? If any man had a conscience to turne men from God, he would have men of as much conscience to cut them off; if they make no conscience of the blaspheming the Name of God, the Lord would have men make no conscience of cutting them off from breathing in the aire of God; If men make no conscience of murdering soules, or raising sedition & tumult, and murdering men better then themselves, the Lord would have men make no conscience of paying every man in his own kind. *Answer.*

But let me answer again, but mark what I say, the Lord will easily provide for this, and so hee doth: and in *England* I am sure he hath, (what in *Holland* I know not, but) he hath provided there, That if a Jesuite, or Priest, or their abettors, shall come in, and take the oath of fidelity to the State, and so carry matters before some Justice of Peace, the Law dischargeth them from capitall punishment: And the Law of God in the New Testament is, that such should be once or twice admonished, but if he still continues, the Apostle would have him cast out of the Church: the

Church hath no farther power ; if they be proceeded with farther, it must be by the Magistrate: *Him that is an Hereticke after once or twice admonition, reject, knowing that he that is such, is subverted, &c.* So that it must be for fundamentall Articles of Religion in Doctrine or Worship, which are so clearly delivered in the Word, that no man that understands Scripture, and the wayes of salvation, but may be satisfied in conscience what is the holy and acceptable will of God in such points; and therefore he takes it for granted, if a man be once or twice admonished, he is convinced of himselfe, he is subverted, he is turned off from the foundation, that now no man is put to death for his conscience, but for sinning against the light of his conscience; his owne conscience hath convinced him, and the light of the Word is so cleare, as cannot but convince him, that the way of God runs just quite contrary to his interpretation and seducement: And therefore now if you sinne, you sinne against conscience, and therefore you justly suffer for being subverted, and turned off from the foundation, from Christ Jesus, and holding another foundation, and persisting therein obstinately. So there are two things in an hereticke, he is both subverted himselfe, as an house from the foundation, it is against the foundation of Religion; and hee holdeth out obstinately against light of conscience, with stubbornnesse; and now in such a case thine eye shall not spare him. A soule that sins of ignorance, may be pardoned, but if he still continue obstinate, thine eye shall not spare him; the wrath of God now goes out against a person, against a Citie, if it were against a Tribe, they goe about by force of Armes to redresse it; they shall not suffer such in a Countrey. This is then the answer to the second objection, and still justifies the equity of that law.

Object. 3.

There is a third objection, Ay, but is it not written, that you shall suffer Tares to grow with the Wheat, *lest while yee gather up the Tares, yee root up also the Wheat with them? Matth. 13. 30.* Now our Saviour tending to clemencie and moderation, hee saith, *Let both grow together untill the harvest, &c.*

Answer.

Ay, but Tares and Wheat they may grow together, but hee doth not say, ye may suffer Briers and Thornes to grow with them: for then you choake all the Wheat. And therefore it hath been a false interpretation of the Popish sort, and taken up by the Anabaptists, that Tares signifie indifferently all sorts of wicked men; but I know none that expound them better then *Jerome*, and none so well; the  
Tares

Tares are very like the Wheat in *Jury*; what they are in other Countries, I know not; but they are like to the Wheat there, and you will not know the difference in the green blade, nor in the spindling, untill it grows towards the harvest, then you will finde it but an empty eare, and thin, and yet it grows so close with the other Wheat, and like it; that if you pluck it up, you may pluck up the Wheat with it, *let therefore both grow together till the harvest.*

What is then meant by *Tares*? Not such as sinne through obstinacie, but hypocrites that are like the servants of God, that you would think they are such; after you discover them, they are empty eares, and hollow, have no fatnesse of grain, and that is indeed none of the Wheat. Now let Hypocrites grow together with the Eleſt, doe not caſt them out meerly for hypocriſie, though you find them halting, unleſſe they break forth to ſcandalous behaviour, either in Doctrine or Worſhip, or converſation, as they appeare to be Briars and Thornes; if they bee manifeſt fruits of the curſe, away with them, *Why cumber you't the ground?* For elſe you ſhall neither have Church-cenſure, nor cavill to ſtand. Such notorious wicked perſons, adulterers, idolaters, railers, refractory & ſcandalous perſons, drunkards and the like, are not Tares; we muſt not abuſe Scripture, that becauſe Tares and Hypocrites are ſuffered, therefore refractory, ſcandalous, notorious wicked men and heretickes may be ſuffered; no, that is not the meaning, they are not eares, you may ſee them aſar off; you ſhall not need to fear rooting up the Wheat by cutting off them, the Wheat is nothing like them. So you ſee the firſt uſe, to juſtifie the equity and ſoveraignty of ſuch capitall puniſhments on Priests and Jeſuites; and conſequently on ſuch as bring in other Gods, or another way of worſhipping the true God, then that wherein we may enjoy fellowſhip with the true God, the juſtice and ſuitableneſſe of it to the holy will of God, ſince there were any Lives made amongſt Gods people.

For a ſecond uſe, it may ſerve to reprove the carnall and ſinfull fooliſh pity that is found in any State, that ſhall be ſparing of ſpilling ſuch blood of the Priests and Jeſuites: It is, you ſee, contrary to the unchangeable juſtice of God; the Lord loathes this kind of lenity, and gentleſſe, and indulgence, and toleration of ſuch kind of perſons, and ordinary receivings of them; if men will ſuffer ſuch in the State, truly they ſhall doe it to the ſubverſion of their owne ſafeties and dignities, and diſturb their whole State. It is a very

Uſe 2.

sad speech which the Lord utters in Jer. 48. 10. *Cursed is hee that doth the work of the Lord negligently*; and cursed is hee that keepeth back his sword from bloud, when the Lord calls us to sheath the sword of Authoritie in such kinde of delinquents as these be; if we shall now spare them, and neglect this work of God, cursed be such. A State shall be separate from God, and a Kingdome more and more corrupt and leavened, by such toleration; the wrath of God will break forth, tumults, and seditions, and all kinde of scandalous, and unrighteous, and ungodly proceedings, will set a whole Kingdome in combustion, Church and Common-wealth at variance: There can be no peace to such a State, where such persons are tolerated: And therefore we may feare the righteous hand of God, in disturbing the Countrey whereto wee owe so much love and faithfulness, if there be a suspending of the holy and righteous Law of God; that these rivers and fountaines should drinke of bloud, for they are worthy.

Use 3.

Thirdly, This may serve to teach all Magistrates and Governours in every Common-wealth, to looke that all their Lawes be righteous lawes: If you will act any thing justly, the Lord takes it as his act, he is the actor of it. And therefore though this Law was made by *Queene Elizabeth*, with the consent of the whole body of the Parliament, and though her Secretary, by her direction and consent, published the justice of the Law; the Text saith, it is the Lord; *Thou art just and righteous, just and true are thy wayes, because thou hast judged thus: They have shed the bloud of Saints and Prophets, they have given them bloud, and thou hast given them bloud to drinke, for they are worthy. Even so,* saith another Angel, *Lord God Almighty, true and righteous are thy judgements.* If there be any wholsome and just Law in a Kingdome, the Lord owne it as his owne, and it is to be obeyed as a righteous Law of God; if it be unjust, it is not Gods; for his law is just, an adequate rule of righteousness. So that what ever is lesse then the Law of God, if it suit not with the Law of God, and keep correspondency therewith, you cannot say it is a Law of God: Therefore Law-givers, and Law-makers, should ever have respect what doth the Lord our God say; If it be Gods Law, and Gods will, let it be established; if not, let it be antiquated: But if you can finde a hint from the Law of God for it, then let it stand.

Use 4.

And fourthly, this must teach confederate States, or such States, whether neere for co-habitation, or farther off; if they heare of o-  
thers

thers proceedings, it is good to confirme what they have justly done. Queen *Elizabeth* makes a Law in the yeare 84. against Priests and Jesuites, the Decree is righteous, when others heare of this righteous sanction, they make it also a capitall crime for any such persons to be found amongst them; if it be capitall in *England*, it is so in *Holland*; they will require it of the necks of them that shall be found delinquent. What then? This is *even so*, one State must say *even so* upon the just Act of another; and they must record it in their Statutes, unlesse there be some apparent dissimilitude, which is not in case of this nature; for there is the same equitie in all ages, and all Nations, and therefore it is for them to say *Amen*, or *even so* to it: And what is that? It is no more but this, If you enact a Law which is in another Countrey, you say *Amen* to Gods justice in your own Countrey, as others doe in theirs.

The fifth Use that you may make of this Point, is, to teach you a tender respect in all Lawes to the judicials of *Moses*, to all the judiciall laws of *Moses*, that are built upon morall equities; that is, where the reason of a Law holds in one Nation as well as in another; in the New Testament as in the Old. There are sundry Laws particular to that Polity, which had peculiar reasons for them, as to marry in their kindred, to keep their inheritance to their Tribe, we have not that reason: But where the Laws are of like morall reason, as will hold in all ages, and in all Countreys, as it is in all the capitall Laws of *Moses*, there is no reason why a Jew should be put to death for point of adultery, or incest, or for stealing a man, and selling him to a Pagan, more then a Christian. I say therefore look what was the Law of God by *Moses*, if it were of perpetuall reason and equitie, it lyes on every Common-wealth to establish the same, and to take your selves as much bound to it as the Jews; why? for the Text tels us, the very righteousness of God is in it: And look as he was then a hater of all wickedness: with a perfect hatred, and as he was just, so he is still, heresie is no more pleasing to him, nor blasphemy, nor seducing, nor to change the way of his worship, and to draw men to ways wherein they cannot enjoy the Lord in peace; murder of soules is no more welcome to him now, then of old. And therefore if there were a Law to punish such with capitall punishment, it is a like justice of God to enioyne such Laws in every Christian Common-wealth. And therefore if we look at Gods justice as unchangeable, we may not prevaricate judiciall Laws, setting aside some typicall considerations, or some peculiar consideration;

in

Use 5.

in regard of their Polity: But such as were to punish men by death, or were received on morall equitie and ground, look what was for them to doe there, is the same proportion for us; put the same case, and you will finde the like reason for the same punishment. It is true, some ceremonies were there punished with death, and so the like kind of prophaning the Sabbath, is as justly punishable with us, if prophaned with an high hand; to gather sticks with an high hand, in contempt of the Sabbath of the Lord, is as justly punishable with death now as then. And so you may say of any other Law justly punishable by death, and that are built on perpetuall morall equitie. Our God is the same God that he was; and so you shall have him count that righteous whiles the world stands.

Use 6.

For a sixt. This may serve to take off a corrupt interpretation which some have made of this place, or a collection that they have gathered from hence, that the Angels of God are deputed to severall offices; here is one Angel of the waters; and some are deputed to govern the earth, some fire, some the waters and sea, as I might tell you, if it were meet to trouble you with humane inventions, and collections of mens braines; the collection is chiefly grounded on this place, but it is wholly mistaken, for the Angel of the waters here is not any particular Angel of God, any of those heavenly spirits, but the Angels and Ministers of Gods justice; upon metaphorical seas and waters. It is true, those here were Governours of the narrow Seas, and shee that gave commission to execute the righteous judgement of God upon those rivers, shee was Admirall of the narrow Seas, but that is not the meaning. But the Angel that poured out his vial upon the rivers and fountains of waters; it is he or shee that did execute the righteous judgement of God upon the Popish Priests and Jesuites; and that did both Queene Elizabeth, and he that had a great hand in executing that judgement, and the Angel from under the Altar, they ratified that Law, and justified it when they had done. Now it is true, the Angels of God assist the servants of God in this glorious work, but they are sent forth, indifferently, to protect Gods servants by sea or by land. And I finde no Scripture to shew that they are more particularly sent to the sea, or to the earth, but indifferently to protect Gods servants in their out-goings and in-comings.

Use 7.

Lastly, It may serve to teach us a true estimation of Ministers. If Popish Priests be rivers and fountains of waters, drinking blood, because they have made Gods servants and Prophets drink blood, then



then it shews what place other Ministers be in; where the sea is cleare as glasse, like cristall, where you may see the face of Christ as in a glasse, 2<sup>Cor</sup>. 3. 18. what then? where the sea is pure, all Ministers of the Countrey, and Elders of Churches, carry forth the doctrine and worship of Christ, they are as rivers and fountaines, and being living water, rivers of fresh water; and water all the Countrey. This is the office of of them, in opposition to those in 2<sup>Pet</sup>. 2. 17. that are *wells without water*, without sweet water. Godly Ministers therefore are fountaines of sweet water, and from them issue forth streames of living water. In *Psal*. 88. ult. *All my fresh springs are in thee*. I would only apply it thus, and leave it and the Text with the time: That therefore looke as a man when he would goe forth to a new Plantation, or sit downe in any place, or if he would set his dwelling house in a place, he would wisely fore-cast to have a fountaine of living water, a living spring neere to his house, or some sweet spring-run neere him. Why? If he be without fresh water, it is a great want for the provision of his household: Water they must have, either a fresh river, or a fresh spring, the one of the two; if they can have both, they covet both: and there is great need of both, not onely to quench fire, and water gardens, &c. but for boiling of meat & drinke, washing of cloathes, and sundry victuals. Water is ever necessary, as any thing; nothing more. This is mens care, when they goe about Plantations, or whether they plant Townes or Villages, or their own dwelling houses, they have a care to provide for fresh water. All I would say is this, Take heed you doe not provide for fountaines of ordinary water, and neglect rivers of sweet water: That is, beware of going about such worke, without carrying such fountaines with you, as may from the sea of pure Religion, pure doctrine, and pure worship, carry forth some such sweet streames as may make glad the hearts of your families, and Church of God where you goe.

But you will say, Have not Christians so much libertie, a company of godly men libertie to enter into covenant, and make some beginning of things, and so call some or other, whom they know are well gifted men, furnished with gifts, may wee not call them to come and help us, and have we not that libertie purchased by the blood of the Lord Jesus?

Object.

All this is true Brethren, I would infringe no part of it: Onely this let me say, you would be loath to provide no better for temporals, you would be loath to set a towne where there are no rivers  
nor

Answer.



nor fountaines; and if you doe sit downe where there are no fountaines, yet you have libertie to fetch water from other places, Christ hath purchased it: True, he hath purchased all liberties for his Church, but you will not thinke it wisdom to sit downe where there are no rivers, because you have no right to them by the blood of Jesus; that would not be a sufficient reason in things concerning this naturall life: why then, doe not build further on the blood of Christ for spirituall rivers, then you will doe for naturall; but rather prize spirituall rivers above naturall, as more worthy then all naturall comforts to be looked after. Therefore when ever you are about such a work as this, take the Lord Jesus Christ along with you, and take rivers and fountaines of waters; that as you look for rivers and fountaines for the refreshment of your cattle, and servants, and children, you may finde a living fountaine of the blood of Christ, conveyed and running in the plantation where you intend to sit downe; otherwise you will finde the springs there, and the fountains and rivers you sit downe by, rise up in judgement against you, that these are the things you sought for, and out of regard to these, you left the fountaines and rivers of Gods house, the ordinances of God behind you, and goe and live in the outmost corners of a Countrey, or in some other Countrey, all is one; Therefore sit downe no where without good Ministers, if it be possible, and sure possible it is, else Christians may resolve to tarry where they are, as *Ezra* tarried by the river *Abana*, *Ezra* 8. 15. till he had got some Levites to goe with them, that they might goe and make a comfortable work of it, that they might not leave the Ordinances behind them; and yet there were some there before, whither they went. It is true, some may goe & make a beginning, but yet never make a beginning, but where you may come and partake of the waters of Gods house every Lords day; and let them that cannot so travel, let them continue where they are, & drink of the waters of eternall life, rather then run such hazards. You have scene when some have made a beginning without Ministers, they have staid three or foure yeares before they have got any helpe, and when they have got them, they have had much adoe to settle: they have been suddenly unsettled, though they have not gone rashly about it, but with good advice: but for want of this there, not taking these rivers and fountaines with them, they have been at a losse, and therefore in such a case, let it be the wisdom of sincere hearted Christians, that come from old *England* for libertie and puritie of Ordinances, not

to leave them now for fresh meadows and fountaines : and for want of planting ground, and the like, it will not be futable to these ends for which you left your native Countrey.



## The fourth VIAL.

REVELATION 16. 8, 9.

*And the fourth Angel poured out his Vial upon the Sun, and power was given to him to scorch men with fire.*

*And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues ; and they repented not to give him glory.*



ALL the seven Angels that are described to powre out the seven Vials of the last fierce wrath, are all of them said to come out of the Temple of the Tabernacle opened in heaven, in the 5. ver. of the 15. Chapter : That is to say, all of them to proceed, and to come forth out of reformed Churches, such as had gotten the victory over the Beast, and his Image, and his Name, and the number of his Name. In the 6. ver. of this Chapter, they are all of them further described, to be cloathed with pure and white linnen, and to have their breasts girded with golden girdles ; that is to say, all of them to be cloathed with the righteoulnesse of Christ ( which is pure linnen ) both justifying and sanctifying of them, the one imputed, the other inherent, and all of them to be sincere professors of the truth of Christ, their breasts girded with the golden girdles of truth. Further, they are all of them said to receive a command from God to powre out the Vials of his wrath, and all of them to powre out the Vials of his wrath upon the earth, in the first Verse of this Chapter : and yet it was but the first that poured out his Vial upon the earth ; for the second is said to powre it out upon the Sea ; and the third upon the rivers and fountaines ; and the fourth ( you read in my Text ) upon the Sun ; and the fifth upon the Throne of the Beast ; and the sixth upon the great river *Euphrates* ; and the last upon the ayre : yet all

are commanded (the whole seven) to *powre out the wrath of God upon the earth*; in the first verse. The earth being opposed to the Church in heaven, the visible Church open in heavenly puritie; it is so taken for some earthly, carnall, Antichristian state, or Church: but when it is not opposed to heaven, but other elements, then it is the lowest of all the rest; and so it is according to this double opposition interpreted in this Chapter. If you look at the earth, as opposite to heaven, the heavenly pure Churches, so he means the earthly and Antichristian Church, the Romish Popish Church that then was. Now if you say, as in the first verse it is said, *The first onely powred out his Vial upon the earth*; now you mean the lowest element of the Antichristian state, the common Catholikes, whereupon there fell a grievous sore upon all that received the mark of the Beast, and worshipped his Image. When those holy servants, and faithfull Ministers of Christ did discover the corruption of Religion in common Catholikes, the Catholikes were afflicted with much confusion and indignation; as being convinced, they were bedabbed with grosse superstition, ignorance, and idolatry, and many other evils which you have formerly heard: So that you see, the first of them fell upon the Beast; and so from the first to the last, the first began with the Beast; and in the last, *Babylon is fallen*, in the 19. Verse of this Chapter. So that all these Vials powred out the wrath of God upon something or other of the Beast; the first upon the common worshippers of the Beast; the second upon the Sea; that is, the confluence of all the Ordinances, that is, such Ordinances as the worshippers of the Beast have in their Religion; and they discovered that Sea to be but the blood of a dead man, not to have the life of Christ in it; And the third powred out his Vial upon the fountaines and rivers of water, which are the Priests and Jesuites of that Church, which carry that Religion up and down the earth, as the rivers and fountaines doe the water of the Sea (and of these you heard at large the last day:.) And look as the opening of the Seals (mentioned before in this Book) did open the wrath of God, and his judgements against the Roman-Pagan Empire, and the seven Trumpets did sound out the wrath of God against the Roman-Christian Empire and Church; so these last Angels, with the last wrath in the seven Vials, they powre it all out upon the Antichristian Roman state: So that all the judgements in this Book are still upon Rome; either Rome-Pagan, or Rome-Christian, or Rome-Antichristian; the one falls under seven Seals, the other under

der seven Trumpets, and this last under seven Vials: So that if the earth, upon which the first Angel powred out his Vial, be the common sort of Catholikes; and the Sea, upon which the second Angel powred out his Vial, be their Religion, and convinced it to be the blood of a dead man, and no life of the blood of Christ in it, to wash sinne from the soules and consciences of men, nothing else but unwholsome and unfavoury choking corruptions, ready to destroy all that were washed in it, or drank of it. And the third Vial being powred out upon the Jesuites and Priests, they were thereby adjudged to capitall punishment, (as you have heard) for they were forced to drink blood, as they were worthy, having caused the Martyrs of Christ Jesus to drink blood.

This fourth Vial therefore comes to be powred out upon something of the Beast, as all the rest of the Vials were: The fourth Angel powred out his Vial upon the Sunne, to wit, something of the Beast, which resembles the Sunne in his world, even as the Sunne is the greatest light in this materiall world, which God created in the beginning. In these words then you may see described, the powring out of the Vial of the fourth Angel, which is set forth by the subject upon which it is powred, *Upon the Sunne*: Secondly, by the effect which followed upon that, *He had power given him to scorch men with fire*; and secondly, *Men were tormented with great heat upon it*. And a third Argument, by which this Vial powred out, is described, is the event which followed, and that is double, *Men blasphemed the name of God*; and God here described to have power over these plagues, as an aggravation of that blasphemy, to blaspheme the name of God, that had power over these plagues. And secondly, they are described by another event, their Impenitency, their not repenting, *they repented not to give him glory*: So that here the fourth Vial is powred out; Upon what? Upon the Sunne. What is the effect of that? Power is given to that Angel, *to scorch men with fire*; and *men were scorched with heat*: and the event of it was, they that were so scorched, continued still impenitent, *they repented not to give God glory*; but on the contrary, blasphemed the name of the great God, that had power over these plagues.

For opening the meaning of the words briefly; By the *Sunne* cannot here be meant, that body of the Sunne that gives light to us in these visible heavens: For how shall an Angel coming out of the Temple, out of a reformed Church, powre out his Vial upon that Sunne? Or if he should be able so to doe, how should he work any

distempered heat in it, but it would annoy reformed Churches as well as Antichristian? How will it reflect a peculiar plague upon Antichrist? It must therefore be some other Sunne, and indeed such a Sunne as is wrapped up under the generall Notion of Earth; for all the Angels powred out their Vials upon the earth; they had no other Commission given them to powre out their Vials, but upon the earth, in the first Verse. And therefore he that powred out his Vial upon the Sea, it was but an earthly Sea, a worldly Sea; and he that powred his Vial upon the rivers and fountaines, did but powre it out upon earthly rivers and fountaines: and therefore he that powres his out upon the Sunne, doth but powre it out upon an earthly Sunne, not an heavenly Sunne; I meane not any spirituall Sunne of heavenly brightnesse or glory: Minde therefore, that it cannot be allowed to interpret this Sunne to be the Lord Jesus Christ, as some good Interpreters have expounded it, (he is indeed the Sunne of true visible reformed Churches, but not of Antichristian :) Now will it be in like sort allowed, to interpret it of the Scriptures, (as some of our best Interpreters have expounded it) for these are but one; for the Scriptures reveale Christ, and the woman cloathed with the Sunne, that is, Christ, shee is cloathed with him as he is revealed in the Scripture, *Rev. 12. 1*. But I doe not see how it should well be allowed, that that should be the Sunne here meant: For first, the Angels that powre out these Vials, are all godly men, at least generally so reputed, and accounted, and acknowledged by the Churches; they are cloathed with pure white linnen, which is the righteousnesse of the Saints, inherent and imputed: They are also girded with golden girdles, sincere professors of the truth; and how these can be imagined to powre out wrath upon the Lord Jesus, or the Scriptures, it is not to be beleevd or conceived.

And besides, all these had command to powre out the wrath of God on those subjects, upon which they powred out their Vials, as in the first Verse. Now God forbid we should conceive, that any wrath of God should be powred out upon Christ ever since his Resurrection, or that any wrath of God should be powred out upon the Scriptures: For although they that thus expound this Vial to be powred out upon the Sunne, doe not say that the wrath of God was powred upon the Sunne, but upon the Antichristian state; yet the Text tels us, *they powred out the Vials of the wrath of God upon that subject*; that they powred them on; they powred them all upon

upon the earth: So that all these things are but earthly matters, and such earthly matters as have been open justly to the wrath of God. It is therefore but an earthly Sea, and they are but earthly Rivers and Fountains, and it is but an earthly Sunne, and an earthly air, corrupt air, and unwholsome Antichristian air, upon which the Vials are poured. So that I cannot goe freely along with that Exposition, that the Sun here is Christ revealed in the Scriptures, or the Scriptures revealing Christ.

If any man shall say, But the Sunne spoken of in the Trumpets, was Christ in the Scriptures, or the Scriptures revealing Christ, and those Trumpets hold forth a like degree of judgement upon the Roman-Christian Empire, as here upon Antichristian Rome: For upon the sounding of the first Trumpet, judgement falls upon the earth, common Christians: The second Trumpet sounding, judgement falls upon the Sea, (as in Rev. 8. 7, to 12.) And the third upon Rivers and Fountains: And the fourth Trumpet sounding, did bring an hand of God upon the Sunne, a third part of the Sunne was smitten; that is, the Sonne Christ Jesus was much darkened in that degenerated Christian-state, and so it was with the Scriptures, with the Church-state, and with humane Learning, they were all darkened, as it is there described: But (minde you) the Sunne is one thing to a Church that hath truth in it, though degenerated; Christ was their light, though they were darkened in a third part: But now when Religion is wholly corrupt, that all the whole Sea is *the bloud of a dead man*; now the world is altered, and if you have a new world, you must have a new Sunne: That was a Christian world, and Christ might still bee the Sunne and light of that, though in many degrees corrupted; and the Scriptures might be still the light of the world. But now when you come to an Antichristian world, so wholly degenerated, that there is no power of Christ to be seen, as they administer any Ordinance; now the case is so farre changed, that you must looke for another Sunne in another world: Here is another Earth, and another Sea, that Sea was not like *the bloud of a dead man*, (though corrupt) but this is; and those Waters, though their Teachers were corrupt, yet it was but a third part; but here all is become bloud, and they drink of bloud, *for they are worthy*. And here is another Sunne in this new world, and what must that be? In a word, there bee others that interpret it of the greatest and most illustrious light, most eminent and glorious light in the Antichristian world: And what may



may that be? If you looke through all the Antichristian world, what should be the most eminent, and most glorious, and most illustrious light that shines in the greatest glory amongst them all? What doth more readily offer it selfe then the House of *Austria*, the chiefe Governour in the Antichristian State, of eminent lustre, and hath been so for two hundred yeares, as they call it, the *Lumen* and *Column* of that State, the light and pillar of that State? And they that so expound it, they wrote just in this time when the King of *Sweden* came forth to represent the Angel, he with his followers, to poure out a Viall of Gods wrath upon the Imperiall State of *Germany*, and consequently upon the rest of that House that were allied to them, whether Spaniards or others; and that to the provoking of so much indignation; you know what scornfull derisions they put upon him, as if hee came in like a Tinker with his Copper money, rather then a worthy Generall; and you know what indignation and wrath hath been kindled by that meanes against all *Germany*; what a world of blood hath been spilt; how fire and sword hath pursued those attempts to this very day? What might bee said against this Interpretation, is not much; but yet so much, as to make some addition to this Interpretation.

The Papists will by no meanes beare and acknowledge it, that any Civill State should be the most illustrious light of their Religion; they will tell you that the Emperour is but a borrowed light from the Sun, and doth owe homage to the Pope for his Imperiall Crowne, that have translated the Empire from *Greece* to *France*, and from *France* to *Germany*: They will tell you, the Pope is as much above the Emperour, as the Sunne is above the Moone. And they are not ashamed to speak to the Pope, in the amplification of his glory, Thou art the light of the world, the flower of Paradise, the gate of heaven. And if they make the Pope their greatest light, their most transcendent and illustrious light, the Sunne in the prime and chiefe glory, then you must look and search somewhat further, for some other interpretation then meerly the Imperiall State, or the state of that same Family combined and united unto it.

And yet neither would I wholly wave that interpretation of the Imperiall State, because the matter is not what Papists will acknowledge, or what the Church of *Rome* will own, whether they will own the Emperour to be the prime and chiefe light, or others;  
for



for the holy Ghost speaks of things as they be, as well as how they are conceived to be.

Now in Scripture Interpretation, the greatest lights are Magistrates, that hold forth the greatest lustre and splendor; but yet in the Churches, and when you speak of spirituall Administrations, they that are to derive light from Christ to the Church, they are the greatest lights for spiritual things: But we come to speak therefore of the great light they set up, they set up him as the chiefeft and greatest light, which derives light to the very Scriptures; for they conceive that they should not be authentically, unlesse the Bishop of Rome count them so; and if he doe count them authentically, then they shall be so, though they be *Aperypus*: and no sense of Scripture allowed for the light of truth, unlesse it bee acknowledged by him; nor no Decrees goe for currant, unlesse he ratifie them: So that that which they take for the light of their world, is chiefly the Bishop of Rome. If then he be their greatest light, then this Angel poures his Viall of Gods wrath upon the Pope his transcendent light, whereby hee gives authority to the Scriptures, to Doctrine, to Worship, to Government, to Councils, and whereby he gives power to all his Officers, to administer Discipline and Church-power in all Christendome; (as they call it) all Christian Churches over. Then they are the Angels that poure out the Viall upon that Sunne, that take from him that transcendent prerogative of the Sunne, which is to rule by day, *Psal.* 136. 8. Take then from him his rule by day; for you must speak of things metaphorically in this place, though in the Psalm is meant another Sunne; but in this Sunne, take from the Pope, from this Sunne Popish rule of Religion, the rule of all Churches, the soveraigne power in all Ecclesiasticall affaires; and what then? Then you will poure out a Viall of wrath upon him: And so did Queen Elizabeth in her time; and the Parliament then by making the Popes supremacie, and the defence of it, high treason against her person; and the state of the Kingdome, and against the Lord Jesus: It poured forth such a Viall of Gods wrath upon this great Light, the Antichristian State, that it rules no more by day, neither in England, nor Scotland, nor Ireland, nor divers other neighbouring Nations, who by her precedent example, did abandon the like usurpation, the supreme rule of the Pope in Ecclesiasticall affaires, which is the very Rule of the Churches of Christ. Thus you see, take the one or the other, both will stand together: Let the House of Austria bee the Sunne, as it is in  
his

his kinde and Spheare, the greatest light of all their created Civill power, and hath been a great light indeed, and both an ornament and nourishment to the See of *Rome*: Or take the Pope himselfe, who will be the greatest Church-light, and claims to himselfe Supreme power, not onely in Ecclesiasticall causes, but Civill too. It is no unuall thing in Scripture to make a graduall Interpretation of dark Scriptures; as in the seventeenth Chapter, *The seven beads* (saith the Text) *are seven mountaines upon which the Woman sitteth*; and (in the tenth verse) they are also *seven Kings*; the same that represent seven Mountains, doth represent seven Kings. And so both these are great lights of that State, the Imperiall and the Spanish power combined in that House, by blood and affinity, and the Pope himself in his sphear, are both the great Lights of that State, and it hath pleased God to powre out his Viall of wrath upon them both, and both the one and the other suffer; and they shall suffer more and more, because they doe not repent to give God glory of their due and deserved punishment, but continue still in their blaspheming against the Lord and his people; and when men grow worse and worse, both Civill state, and Ecclesiasticall state, both growing worse and worse, doubtlesse their plagues will bee multiplied: *Sweden* began with one, and hath been followed: *Queen Elizabeth* in *England*, and others elsewhere, have begun with the other, the Lord by sundry instruments in one kind or other, hath gone forth, and will goe on still, to let them know that the most High hath power over all the earth, and will not be driven out: When once he begins to execute judgement, hee will goe on destroying to destroy; and though the ministers of this wrath may conflict with doubtfull and various events, yet the issue will be blessed; and Popish Princes and States shall stand as farre off, and cry, *Alas, alas, that great Citie Babylon, that mighty Citie*; for in one houre is thy judgement come: That will be the finall issue of the great wrath of God upon it; and how farre both these have proceeded, you cannot chuse but know: How farre *Queen Elizabeth* scorched that Antichristian State with fierie indignation, is universally known; which provoked Catholick Princes so much, that what with pouring out the former Vials upon the Rivers and Fountains, when she decreed it treason for any to carry Popish Religion to *England*, and to reconcile men to that See, the pouring out of that Viall there, and this here, so farre provoked them, that they brought in their whole power against her in 88, and would have swallowed her up quick; they

they were so exasperated with heat and fury; and had not the Lord by his out-stretched Arme and wisdom prevented, there had been no hope of preservation, but desolation of her and her Kingdome. Thus have I shewed you, as shortly and plainly as I could, what should be the meaning of this fourth Vial, and the Angel by whom it was poured out; Let us shortly come to gather a note or two from the words, and very briefly. First this;

Diss. 1.

When the wrath of God is kindled against a State for corruption of Religion, he poures out his judgements against them by degrees: first upon the common sort of people, then upon Church-officers, and then upon the principall Rulers and lights of that State. That is the first note.

This is evident in the gradation of the Text, here is the wrath of the Lord kindled against the Antichristian State, called here the *Earth*, an earthly Kingdome, an earthly State, brought forth of the earth, and minding earthly things, and all their Ordinances favouring of the earth, of humane inventions, and wisdom and power: The Lord then when his wrath is kindled, and sends forth Messengers of his wrath on that State, how begin they? They begin first with the earth, the lowest element; they begin not with the Sea, nor with the Sunne, nor with the Aire, but first the Viall falls upon the Earth: Common Catholickes, they first feele the shame and confusion thereof, (as you have heretofore heard:) Then, as he discovers their Religion to be generally corrupt, as the blood of a dead man: so he poures out the next Vials upon the Rivers and Fountains of water, those that carry this Religion up and down the Countries and Nations, the Lord exasperates Civill States so farre against them, that they force them to drink blood, their own blood, as they made Martyrs to drink blood; so the Lord gave them to drink blood, *for they are worthy*, (as you heard it opened this day seven-night.) Hee first begins with the common Catholickes, then with Priests and Jesuites: Well, doth hee here stay, when the Lord sees what little fruit groweth hereby? Verily no, for here is no reformation of the common sort, they still continue in their ignorance and superstition, and idolatry: And what are the Priests and Jesuites any thing reformed? It is nothing so, nor doe the Lights of that State; either the Lights of the Imperiall world, (as the Provinces, or their generall and grand holy Father the Pope, as they call him) none seek Reformation, what then? Then let the Imperiall State, and Pope, that claimes Lord Para-

monthship over all, let him look to it, the next Viall falls upon his head, and the Lord doth this by degrees; first, upon his supreme lustre and glory, as he rules by day: and the next falls upon his Throne, and that is a great blow to him: and still the Lord goes on pouring to poure out, and striking to strike, till at length he crusheth the man of sinne, and all his abettors: For, their Religion is corrupt, and all that drink of it, perish, and the common people, Priests and Jesuites shall smart; and then the Pope and Emperour, who ever are their great lights, let them be lights in Church or Common-wealth, (for I will exclude neither) they both partake in the sinne, and shall partake in the punishment of it: The foure Angels, they may bee severall persons, but they have one common work, they poure Vials upon the Lights of both States, and truly so the Lord did in Christian *Rome*, this is Antichristian; but when *Rome* was once Pagan, and then became Christian in *Constantines* time, and under the Christian Emperours, *Constantine* and the rest opened the doores of the Church so wide, that all the garden of God was become a wilderness by an inundation of carnall people, Christians in Name, but Pagans in heart, that were let in: and then that which was once a garden inclosed, was now made a wilderness, when they took downe the Pale, and let in all Dogges and Swine that would come in, the wrath of God breaks out against them, then the Trumpet sounds a shrill sound, & what was that? In *Rev. 8. 7.* *The first Angel sounding, there followed hail, and fire mingled with blood, and they were cast upon the earth, &c.* and that is upon the lowest sort of Christians, there were given grievous haile, cold hail-storm, they received not the truth in love, and being cold in Christianity, they were hot in emulation and contention- And then the second Trumpet sounding, there was as it were, a great mountain burning cast into the Sea, and there was a third part of the Sea became blood; there was high preferment cast into the Officers of the Church, and a great part of the Administrations grew corrupt. Then the third Angel sounded, and there falls a Star from Heaven, called *Wormwood*, Wormwood of Heresie, and corrupts the Priests; many were infected with the heresie of *Arians*, and *Nestorius*, and *Eutyches*: Afterwards all Scriptures came to be darkned with Allegoricall, and Hereticall, and corrupt Interpretations, that Christ is scarce discerned in all their writings, and the light of Scripture is darkned, and the light of humane learning, that there is little light left. And then the next Angel he sounds, and

smoke.

smoke comes out of the bottomlesse pit, and there comes Locusts upon the earth, and they have a King set over them, which is the Angel of the bottomlesse/pit, which is the Pope over the Friers and Monkes. So, thus the Lord begins to deale with men, first he falls upon them in one degree, upon the earth first, and then upon Religion in them, and then upon Ministers, the publishers of that Religion, and after growes higher and higher, till in the end there comes the Antichristian State, the seventh head, and surmounts all Christian Emperours, leads them all captive, and hath the Key of the bottomlesse pit to destroy their souls, whose name is *Abaddon* in Hebrew, but in the Greek *Apollyon*, and then comes the Turk in the sixth Trumpet, and he destroyes and swallowes up all: So the Lords manner is, first he breakes forth against the common people, then against the Ministers, and then at last he riseth to the great Lords of the world, the Rulers of the State, they smoke for it at last, What should be the Reason of the point? The reason is,

First, Because ordinarily the first beginning of corruption is with the people, and they being first corrupted, then indeed it is meet that they should first be plagued; for look as the Church grew to be corrupted in the Christian Emperours time, so the Church came to be plagued in Antichristians time; the earth was first corrupt in the Christian Emperours time, and the first that is plagued, is the earth, then the sea, then the rivers, and so by degrees; The Lord goes the same way in plaguing, as they did in degenerating, the same way in executing judgement as they in sinning.

Reas. 1.

And secondly, when the common people are corrupted, for their sin-sake, it pleaseth God either to send them corrupt Rulers like themselves, or else to lead their good Leaders into temptation, to corrupt themselves and their people. You read, *Prov. 28. 2. For the wickednesse of a land, many are the Princes thereof*; many and wicked Rulers too; They never lived long, nor well, after once the house of Israel had cryed out, *What portion have we in David, or what inheritance in the son of Jesse?* The Lord never gave them good King in Israel after, not in Israel, I say, *Judah* indeed had sundry times good Kings, but for Israel (the ten Tribes) that rejected the yoke, and the house of *David*, in regard of the hard payments that *Solomons* son put upon them; and therefore in their prophanenesse cryed out, *What portion have we in David?* &c. Then immediatly after that, the Lord never gave them any good King, *1 King. 12. 16.* So

Reas. 2.

there grows Religion to be corrupted in the people, and then for their wickednesse God gives them wicked Princes ; *I gave them a King in mine anger, and took him away in my wrath. O Israel thou hast destroyed thy self,* Hof. 13. 9, 10. *Israel* corrupts it self, and provokes God, and he gives them a King in his anger, and takes him away in his wrath : And it is written as a heave curse of God, in *Lev. 26. 17. If you still trespasse against me, I will set Princes over you, that shall hate you* : Mischievous Princes, odious Princes, that shall be odious to God, and malignant to the people. If you still provoke me, and for all this turne not to me, I will set such over you, them that shall be odious to me, and odious to you, that shall make you more and more to corrupt your wayes : And if God at any time give them good Princes, he will lead them into temptation for their sin. In *2 Sam. 24. 1.* you read there, the wrath of the Lord was kindled against *Israel*, and he provoked *David* against them to say, *Goe number Israel and Judah* : The wrath of the Lord was kindled against *Israel*, and hee provoked *David*, &c. To what end ? That so a plague might come upon *Israel* : So that (mind you) how the sinnes of the time rise from the contagion of the hearts and lives of the people ; That look as a man catcheth cold on his feet, it fills the head with distempers : Catch but cold in the lowest part about the ancles or feet ; or suppose the stomach bee somewhat annoied through ill diet, or ill digestion, what then ? It strikes up to the head presently : you cannot annoy the feet, ancles, or middle parts, but the head will feelee both : So if either Ministers be corrupt, or common people, the Head, the Rulers will straightway be corrupt, it wil not be otherwise ; if the Prophets prophesie lies, and the Priests bear rule by their means, and the people love to have it so, what will bee the end ? Doe you think there will come any Princes that will reforme them ? Doe you think the Lord will take any course to reform such great evils as these be ? As evill first begins with the common people, so they are first plagued.

For a third reason, As evill first begins with the people, and they are first plagued, and as from them it is derived to the Priests and Princes, and they are by that means corrupted, either are not good, or led into some temptation :

Reason 3. So thirdly, the Lord is deeply provoked against the lights and guides of the Church, whether Civill, or Ecclesiasticall, Churchmen or Common-wealths men, the Lord is provoked against both, for suffering their people to bedable themselves with some corruption :



dion in Religion, and religious conversation : In *Ezek.* 34. 7. to 10. *Hearc this, O yee Shepheards of Israel* ; and he speaks (as best Interpreters expound it) both to Ecclesiasticall and Civill Shepheards, to the Priests in the Church, and the Princes in the Commonwealt, he speaks expressly to both; *Hear, O yee Shepheards*, because you have suffered my people to wander, and my flock to be a prey, therefore I am against you, and he professeth he will rend his people from them, and rend the very caule of their heart, and execute judgement upon them, and he will judge between the Rams and the Hee Goats, and tender Kids, and will deliver them, and set them one Shepheard over them, that shall be more faithfull to him and his people, even his servant *David*, he means Christ, and they that are of *David's* spirit, that shall in his name rule his people. So that (mind you) the wrath of God is carried an end in this course, hee begins with the people first, because they are first corrupt, and then with Rulers, for had not they been soon corrupted, it had not been possible that the Church should so quickly have become a wilderness. So here he begins with the common sort, and then with Ministers, and then with the great Lights that rule by day, that rule the affaires of the Church and Common-wealth.

For the use of this point briefly ;

It may serve then to bee a watchword and warning to the common sort of Christians : First, look you to it, men and brethren, and beloved in Christ Jesus, look you to it tenderly and seriously, that neither Doctrine, nor worship of God, nor Church Government, be corrupt to your best discerning, but preserved by diligent examination of all things, according to the pattern shewed in the Word, as it hath been hitherto held forth to you : Look to it, that the Sea you wash and bath your soules in, be not defiled, let it bee so cleare that the vertue of the bloud of Christ may be discerned in it ; otherwise (beleeve it) though you may think it least concernes you : Let Church-officers look to it, and let Civill Magistrates see to it, it is their calling to look to Worship and Government in their time and place : though that be true, they must look to it, and God will require it else at their hand ; yet if you look not to it, the wrath of God will be powred out upon you : If men unprepared shall most giddily rush into the Church, what will the issue be ? The Lord will powre a cold hail storm upon you : never such coldnesse fell upon men, as there will be, when they rush into Churches before they be warmed with the bloud of Christ Jesus, *Rev.* 8. 7. that

Use 1.



was the first Trumpet of Gods vengeance there; heaue, grievous hailstones, great hailstones; and which is wonderfull, you will think it marvellous, but it is true, as they were cold in religion, so they were zealous for contention, and covetousnesse and ambition, and personall respects, that if they got an opinion by the end, they contended for it, as (*pro aris & focis*) for fire on the hearth, as if there were no warmth but in that, though the opinion were never so unfavoury: When men thrust into the Church, and take it very ill if they be examined, what will the issue be? Nothing but cold, still, dead-heartednesse falls upon them, and then a wild-fire of rage and crotchety opinions, and then grow so zealous therein, as if Religion lay in some quintessence notions of theirs: therefore first look for, and beware of corruption in the common people.

Use 2.

Then secondly, let the Lords Ministers (I speake to my selfe as much as any other) in a speciall manner look to these things, that we diligently look to Religion, and the purity of doctrine and worship, and of every Ordinance of God with circumspection, and faithfulness, and diligence, and sedulity, and watchfulness, that nothing of the holy things of God may be corrupted that are committed to us; for we shall next feele the smart of it. For as Religion will be corrupt in the people first, and so far as that you shall have no power nor life of godlinesse in it, and the blood of Christ will be as the blood of a dead man: So then the Ministers of the Gospel must looke to it, for the next thing will be some heauey judgement or other God will bring upon them, if they be not vigilant to see that all things be done according to the true platform left to us in the Word: you know the Prophet *Malachi* complains of it in *Malac. 1. 11, 12, 13.* that men began to waxe weary of sacrifices, and snuffed at the cost of it, and brought the blind and lame, and any thing for Sacrifice, and the Table of the Lord was polluted, and what then? And now (saith the Lord) O ye Priests, this Commandement is for you, in the first verse of the second chapter (it is a very sad word which the Lord speakes) if you will not heare and lay it to heart; what should they lay to heart? This hailstone corruption of the people, this snuffing at the Ordinances, if you lay not this to heart, I will send a curse upon you, and will curse your blessings; yea, I have cursed them already, because you doe not lay it to heart, and I will corrupt your seed, &c. in the 1, 2, 3, verses, and so he goes on very sadly in threatening the Ministers  
of

of God upon this point : The people corrupted their wayes, and were weary of holy duties, cold hearted, and onely quick for contention and division ; and what then ? Because the Ministers of God doe not bestirre them, the Lord brings a curse upon their blessings, their best gifts in heart, and outward blessings, he blasts both, and therefore it marvellously concerns Ministers to be most tender this way, to see that all be carried exactly according to the word of God.

And thirdly, this may be a word of warning to Magistrates, as the greatest lights in the Common-wealth, for (as I said before) I will exclude neither, for both are the Sun in their severall Spheare, a great light, and he speaks of the greatest light the Antichristian State had, and so I speak of the greatest light this State hath : Thus much let me say to you, if Religion be corrupted, the people may first smart for it, (if there be any corruption it springeth there) and we shall smart for it before you : yet if this bee not redressed, God will reserve a Viall for you, he will poure out a Viall upon the very Sunne, that you would think were out of Gun-shot, but how high soever they be among the starres of God, exalted above all their brethren, yet the Lord can tell how to cast some Viall upon your authority, to eclipse, and darken, and stain it, if the Lord help you not to continue watchfull in this kinde : It is true, there is an order to look to all corruption in Doctrine and Worship, and Government that are stirring in the Countrey : And it is true, matters of Religion are first and properly considerable in the Churches themselves, by the Officers and Brethren of the Church : But if Magistrates shall finde Brethren or Officers defective, or neglective, it will be their parts to give free passage to all undertakings for redresse, & if any thing come to your cognizance before it come to the Church, then it will concern you to stirre up the Church to look to Doctrine, Worship, and Government, and you will finde in this case you will deliver your soules from danger, and Church-Officers and people too, otherwise you see the danger of corruption in Religion ; if the Earth be corrupt, the Sea will bee corrupt, and the Rivers and Fountaines, and the Sunne will be corrupt, and all alike more or lesse afflicted, and plagued of God, for toleration of such evils as are found amongst them. So much for the first point, let me speak a word of another, and so come to an end. The next note is this:

A wicked heart will not repent of sinne, no not under the wrath-  
full

Use 3.

full hand of God, who hath power over his owne judgements, to give him the glory, but will rather break forth to further wickednesse, even to blasphemy against the name of God. It was said of *Abaz*, that when he was in distresse on every hand, yet in his distresse he did trespassse more against the Lord, *2 Chron. 28. 22.* This is that King *Abaz*: as who should say, brand him for an hypocrite and a reprobate, that in his distresse trespasseth yet more, why? for he went and sacrificed to the gods of *Damascus* which smote him, because the gods of the Kings of *Syria* help them, &c. In stead of humbling himselfe under Gods hand to give him glory, he breaks forth into blasphemy, and hardens his heart, and repents not to give him glory, but waxes more fierce against the Lord, to blasphemie. And another prophane King of *Israel*, *Joram*, *2 King. 6. 31, 32, 33.* He weares sackcloth indeed upon his loynes, but being in distresse, by reason of the famine, he breaks forth into fury and rage; God doe so to mee and more also, if the head of *Elisha* shall stand on him this day, he meant to cut off *Elisha's* head by reason of the famine, when an Asses head was sold for fourscore pieces of silver; and in the 33. verse, *Shall I wait for the Lord any longer?* There he breaks forth into blasphemy, he is full of fiery indignation and blasphemy against the God of *Israel*; see you this sonne of a murder? While he yet spake this, the Messengers came downe unto him, and he said, Behold, this evill is of the Lord, what should I waite for the Lord any longer? So you read in *Isa. 8. 21.* They in their distresse shall curse the Lord and their King, and look upward: This is the frame of carnall and wicked hearts. And the Reason is,

*Reas. 1.* First, from the ignorance of such wicked spirits; their ignorance is such, they know not who smites them, but thinke it is some chance; as the *Philistims* in *1 Sam. 6. 9.* If he goe up the way of his own coast to *Bethshemesb*, then he hath done us this evill, but if not, then we shall know it was but some chance that happened to us; They neither see the hand of God that smites them, nor their own desert that provokes the Lord thus to smite them; and so, they repent not to give him glory, but blaspheme him. And a second Reason is,

*Reas. 2.* Secondly, from the prophane pride of a carnall heart, some kinde of carelesnesse, and it is incident to all prophane kind of spirits, that they will not see the hand of God; nor own their own sinfulness: When the judgements of God are in the earth, the inhabitants of the world will learn righteousness, *Isa. 26. 9, 10, 11.* But they will not behold the Majesty of the Lord; When thy hand

is lifted up, they will not see it, but they shall see it, and be ashamed, &c. They will not see it a good while, that either their own sinne hath brought this judgement, or that it is a just hand of God upon them, they will not see such things as these. So you see the Reasons of the point; not to speak of what high reasons might be given, of Gods heaue vengeance upon mens unprofitableness under the hands of God, they grow worse and worse, 2 Tim. 3. 13. That the Lord leaves them to hardnesse of heart, and gives them up to themselves to obstinate their spirits, as *Pharao*, that they will exalt themselves against him; and though you bray a fool in a mortar, yet his folly will not depart from him. The Use of the Point is thus much;

First, It may report to you from the Oracle of God, that certainly the Popish State is going fast to perdition, and the great lights of that State, both the lights of that State, great like the Sunne in the firmament, be they Civill Magistrates in their sphere, in highest place; or take it as the Popish Prelacie doe, they will be highest in both kinds, be it as it will be, as the common people have been visited with judgement, their Religion corrupt, and Priests and Jesuits plagued, and the Lord hath begun to plague their lights in this world, and Church lights too: So make account of this, for as much as they repent not to give God glory, but break forth to greater wrath and outrage against the Lord, and his Church, and servants, and secret ones, what will the end of all this be? Never did any man strive against God, and prospered; what, under the mighty hand of God, under the Vials of Gods wrath, and still blaspheme the name of God, and still hope to prosper? Verily you may write upon it, God will wound the head of his enemies, and the hairy scalp of such as goe on still in their wickednesse, *Psal.* 68. 21. Let them look to it, the Lord hath begun to powre out his wrath, and one Vial hath not done when another begins to work, but they are powring upon the common people, and upon Priests and Jesuits, and will be more and more, and so shall both the house of *Austria*, and the Pope himselfe, in their supremacie and lordly authoritie; and howsoever they may have some refreshing, and succour, and supply in their declining state, yet as their apostasies and backslidings are perpetuall, as the Text saith they are, seeing they repent not to give God glory, the Lord hath set it down, (and the Scripture must be fulfilled) they will goe on in their rage and blasphemie against the God of *Israel*, and what will the issue of that be? Truly, if men prosper in hardnesse of heart and blasphemy, then let *Pharao* prosper

Use 1.

per of old, and let all wicked States prosper; but the Lord sent judgement upon judgement, upon *Pharaoh*, first upon the waters, and then upon the fruits of the field, at length he came to Murrain of the Beasts, and then a plague upon their first-born; and when that served not, then the wrath of God came upon the red Sea, and over-whelmed them all: This is Gods manner of dealing, and let the Imperiall State, and all blasphemers know it, that they shall not prosper in stouting it out against the Lord, but (beleeve it) as they have begun to fall before reformed Churches, so they shall surely fall: As it was told *Haman* in *Esther* 6. 13. *If this Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail, but shalt surely fall before him*: So fall they will, and in falling they shall fall, and yet more and more fall, till the Lord hath cut them off, root & branch: there are more judgements, you shall read of a further Vial upon the throne of the Beast, and upon the ayre, and then *Babylon* is fallen, it is not long till then, there is but three Vials more, and whether some of them be not yet begun to be powdered out, it is not yet so cleare: Let them know it for their terror, and we for our comfort, the Lord will goe on in destroying to destroy them. It is a speech the Lord often useth, in *Isaiah* 9. 12, 13, 14. *Yet for all this his anger is not turned away, but his hand is stretched out still*: Why? For the people turne not to him that smites them, neither doe they seek the Lord of hostes; and when they doe not turn to him, then the hand of the Lord is not drawn back, but stretched out still: that is the constant course of Gods providence, as the people turn not to him that smites them, so the Lord will goe on, and cut off head and tail, branch and rush in one day; ancient, honourable, he is the head; and the Prophet that teacheth lyes, he is the tail, &c.

For a second Use of this point;

Use 2.

This may serve to teach us, that the Lord is the chief Governour, and hath the chief power of all the plagues and judgements that doe fall upon men: And that aggravates the impenitencie of these wicked men, that they doe not fall under his hand that hath power over these plagues, but still goe on hardning themselves against him whose plague is upon them. Therefore he hath power over them, and he will maintain it, and the judgements shall goe on destroying to destroy, till like Vials of quick-silver they have rooted them out from the land of the living: *Is there any evil in the Citie, which the Lord hath not done?* *Amos* 3. 6. *If a man were to speak to Christian*

Princes

Princes in other parts, how might a man call upon them, to beware of timorousnesse, and feare, in provoking the displeasure of the house of *Austria*, or of the Pope? For the wrath of God is gone out against that State, and the Pope, and the Lord hath power over these plagues: Why should we feare all the power of the house of *Austria*, or Papall thunderbolts, when the Lord hath you under his hand, when he means to goe on plaguing to plague? Shall men underprop this rotten building which the Lord intends to destroy? This cursed fabrick which the Lord will ruinate? Do you think to strengthen your selves by them, when they are not able to helpe themselves? No, it is a time of Gods plague; and therefore it is a warning and Trumpet to all Christian Nations, and to us; doe not think if we shall not yeeld to this and that of Antichrist, then Churches and Magistrates shall never subsist, feare it not; I tell you, all the States that cleave to Popery, shall fall with Popery, if they continue in it: Indeed if the Lord rescue and redeem them with a mightie hand, and bow their power and Crown, to comply with the Lord Jesus, and his people, they may save themselves and their Kingdoms; but otherwise it is not possible for them to prosper, in maintaining this ruinous *Babylon* that hastens to destruction. The Lords plagues they are, and it is not all the power of men, or Princes, nor of Angels in heaven, nor devils in hell, that can take off the plagues that God hath set on.

Thirdly, It teacheth us what is the durie of all the sons of men under Gods hand, namely, to repent of sinne, which hath brought Gods hand, for this is an aggravation of the wickednesse of these lights, that they repented not to give God glory, when the Vial of Gods wrath was upon them, but still grew more wicked, even to blaspheme: What saith the Apostle Peter? *Humble your selves therefore under the mighty hand of God, that he may exalt you in due time,* 1 Pet. 5. 6. Hath the Lord begun to smite the common State, and it may be the body of the Countrey, in that which is the sinewes of trading, in the scarcities of moneys? Brethren doe you think it is not a judgement of God? Is not the silver and gold his? and hath he it not for this State as well as for others, if we had not some wayes provoked him? Did he not take it away from them in *Haggai*, when they neglected Temple-work? And did not he say, *The silver and gold is mine, Hag.* 1. 6. and *Hag.* 2. 6, 7, 8? Hath not the Lord blasted us, because we grew cold-hearted, and formall in Church-fellowship, and confident, and warme, and bold-hearted in mat-

Use 3.



ters pertaining to our selves, and to the world, and in matters that tended onely to tumult? What then? In such a case marvell not, if the Lord send forth a Vial of his wrath upon us, and curse our blessings, that that which within these foure or five yeares was but a drug, and men would not labour for money, they would have corne, and be glad of it, they would have provisions. Now provisions are a drug, Beef and Butter, it is not currant now, men will give no money for it, they will not part with it: Is it not a Vial of his wrath, or at least a twig of his rod? And is it not meet now to repent, and give him glory, that hath power over this plague, that we be not senselesse, and obdurate? And doth not the Lord say he will curse our blessings, he saith so to Ministers, and will any be free? Will any prosper when they lay not Gods hand to heart, but make a trifling businesse of it? but make account the Lord calls men to serious consideration of it.

To make an end, Let this be the last U<sup>c</sup>.

Use 4.

To teach you what the nature and practise of Repentance is: What is the nature and practise of it? It is lively set forth in the Text, (I might be large herein) they repented not to give God glory: So there is the proper act of repentance, when it runnes right, in a right channell, it gives God glory: What glory doth it give God? First, it gives him the glory of his Sovereignty; the Text is plain, as *they gave not glory to God that hath power over these plagues*; they are Gods plagues, and he hath power to send them, and we see his hand in them, his plagues they are, and that is the first thing in repentance, to see it is the hand of God in this kinde, and that kinde, in any kinde that may befall us. Give God the glory of his sovereignty, who hath sent these plagues, and this will help us to repentance.

2. Give him the glory of his Justice, that hath sent them most justly for his part, and on our part most deservedly: *Neb. 9. 33.* The faithfull in Israel say, *Thou art just in all that is come upon us, we have dealt wickedly, and thou hast done righteously.* Thus repentance gives God the glory of his Justice, as well as of his Sovereignty: we have provoked God to plague us in this or that kinde, whether I speake to publick States or private persons, if any evill lyes upon us, it is the hand of God, whether it come for one end or other, and (believe it) it is for us to give him the glory of his Justice, as well as of his Sovereignty: We have given him just cause by our worldly mindednesse, by our estrangement from the Lord, and spirituall work,

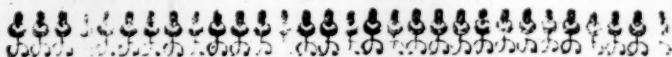


work, and falling short of our spiritual aimes and ends, we cut short our growth in Christianity, and the Lord cuts short our outward estate: Doe you thinke a Christians outward estate shall prosper, when his inward estate growes leaner and leaner? And as you give him the glory of his justice and soveraignty, so,

3. Give him the glory of his truth, which these wicked persons would not give him the glory of: To acknowledge their Religion was a dead Sea, like *Mare mortuum*, to acknowledge the bloud-thirstinesse of their Priests and Jesuits, they shall drinke bloud therefore, they would not acknowledge reformation, but blasphemed it as hereticall innovation; and therefore the Lord had poured a viall upon their great lights in Church and Commonwealth, and will doe it more and more till they bee consumed; they give not God the glory of his truth: As *Josbush* said to *Achan*, *Jos. 7. 19. My sinne give glory to God, and tell me truly what thou hast done*: And he told him truly; there was some hope of some seed of repentance: and it is not possible a man should truly repent before God, in confessing what hath been wickedly done, if he denies any thing that his conscience tells him is truth. Nay, sonne give God the glory, and tell me now what thou hast done. If a man hide it under his tongue, it is not possible he should repent; why? For he cannot give God glory, he gives him not the glory of his truth, and then there is no repentance. And,

4. What doth repentance give God the glory of? As of his soveraignty, and justice, and truth, in making humble confession of it where we are called; if we have just occasion; so the Lord requires that wee should give him the glory of his mercy and grace, that wee looke for all our pardon and mercy in the bloud of the Lord Jesus, and in unfained seeking after fellowship with him, beleeving on his grace, confessing what is sinfull, turning from our evill wayes, laying hold of eternall life, and of every gift of the Spirit, that might quicken us in every spirituall duty, that wee might depend upon his grace for pardon, and healing of our bottomlesse depth of unbelieve for the changing of our hearts, and quickening of our spirits; this gives God the glory of his grace, thus repentance doth: In *Psalm 130. 3. 4. If thou Lord shouldst mark iniquity, who then should stand? There they give him the glory of his justice: But there is pardon with thee that thou maist bee feared; there they give him the glory of his pardoning mercy; thus ought all to doe, that unfainedly desire to walk in the serious practice and use*

use of repentance: You never repent kindly whiles a spirit of bondage lies upon you, and makes you sensible of the wrath of God, and hell, that alone will never bring forth kindly repentance, but when the Lord helps us to give him the glory of his power, that he swaves and rules in all, and that we give him the glory of his justice, that hath righteously plagued us, and the glory of his truth to confesse truly what is done amisse, and the glory of his grace to pardon sinne, and heale the soule, this is repentance, and without this there is no repentance. It is a wonder to see when people provoke God and the Church, how little able they are to give God glory, but take glory to themselves still, it was thus and thus, and might have been interpreted thus and thus, it is a wonder to see how little they give God the glory, our owne glory lies so neer us: And therefore it behoves us, as wee desire sincerity, to repent; so to make conscience of giving him glory; let all run in that stream, that we acknowledge his justice, and truth, and mercy, and grace, and look up to him for receiving from him what ever is of his mercy and grace needful for us, and then wee shall avoid those plagues and judgements which are threatned or gone forth against us, and shall recover from under Gods hand, like gold out of the fire.



## The fifth VIAL.

### REVELATION 16. 10, 11.

*And the fifth Angel poured out his Vial upon the seat of the Beast, [or, as the word is in the originall, the Thrones] and his Kingdome was full of darknes, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their paines and their sores, and repented not of their deeds.*



N these words you have described the pouring out of the Viall of the fifth Angel, and described it is,  
First, by the subject on which it was poured, [*On the Throne of the Beast.*]

Secondly, by the effect of it, which is double.

1. Proper and primary, [*His kingdome was thereby darkned.*]

2. The

2. The secondary and accidentall events were three.
1. Anguish and Indignation, [*They gnawed their tongues for pain.*]
  2. Blasphemy, [*They blasphemed the God of heaven.*]
  3. Impenitency, [*They repented not of their deeds.*]

This Scripture and the interpretation of it, is the more difficult, because it is generally conceived, that the execution of God's judgements upon the Beast, hath not yet gone beyond the pouring out of the fourth Vial, therefore conjectures about it will be the more difficult, and it may bee more uncertaine; yet because the Scripture in it selfe is not dark, how dark soever we may be in our apprehensions: The kingdom of the Beast is dark, but not the kingdom of Christ. And the Lord hath promised a gracious blessing upon all that read and heare the words of this prophesie, *Chap. I. v.*

3. So that by the comparing of one part of this prophesie with another, and observing the due poise of every word in his place, with holy feare and reverence, the Lord is wont to lead his people into truth, according to the promise made to the Apostle, *John 16. 13.* (which is fulfilled to every successor of theirs in some measure.) Let us therefore goe on in the feare of God to consider of these things.

First, the difficulty chiefly lieth in opening the subject whereon this Vial will be poured: for open that, and the rest will bee cleare. The Seat of the Beast is generally taken for the Citie of *Rome*, and it is confirmed from the like speech, *Rev. 13. 2.* Where the Dragon gave the Beast his power, and his Seat (or Throne) and great authority; and therefore they gather from hence the ruine of *Rome*, applying also hereinto, some propheties of the *Sibyls*, who in their language tell us thus much, that *Rome* shall then be desolate, and be as if it had never been a State. Now though we have much cause to glorifie God for the Labours of such of his servants as have given that exposition; yet I must confesse, I cannot rest satisfied with that interpretation: for I finde it cleare in the sequell of this Chapter, that *Babylon* (which is doubtlesse meane of *Rome*) [*As throughout the seventeenth Chapter it is also.*] is said to come up into remembrance before God in the nineteenth verse of this Chapter, and that is in the pouring out of the seventh Vial, which implieth, that before, it came not up in remembrance before God, in point of actuall punishment: for things are said to come up into remembrance before God, when hee taketh

taketh in hand either to shew meerey to them; or to poure out wrath upon them; a signe that the Viall and fiercenesse of his wrath was not yet poured out upon *Rome*. Besides, it is expressed in this Text, that upon the pouring out of this Vial, the kingdom of the Beast was darkened; but there is a great difference between darkening and destroying; *Egypt* was darkened before *Pharaoh* was destroyed, or the body of *Egypt* overwhelmed in the Red Sea. Upon these grounds therefore I cannot conceive that it is meant of *Rome*, but of something else, which in Scripture is to bee understood by [*Throne*]: sometimes it is put for that forme of Government and Authority which any person or State sitting on that Throne, doth administerr; as it is said of Christ, that his Throne is a Throne of Righteousnesse, and that is not so much spoken of the place where hee governeth, as of the Government it selfe: So in the 89. Psalm, v. 29. and 36. 37. I will make his throne as the dayes of heaven. And againe, his Throne shall bee as the Sunne before mee, *ie*, shall bee established for ever as the Moone. And in Psalm 122. 5. Thrones of judgement are distinguished from the Thrones of the house of *David*, to wit, such as *David* hath erected: so by the like proportion it is here meant of that forme of government which the Beast exerciseth in the Church both subjectively, that which himselfe doth occupie over the Churches subject to him; and effectively, that which proceedeth from him, and is exercised by others in other Churches according to the frame and forme of government received from him, and that is such a Peerlesse kinde of government, as wherein one alone doth rule: For a Throne is such a kinde of Seat wherein one of peerlesse authority doth governe, as a Monarch in his owne Dominion.

Indeed the universall supremacy of the Pope both in spirituall and temporall things, whereby he challengeth transcendent authoritie over Kings and Princes, that was violated by the fourth Vial of these Angels: but yet still here is another throne which yet hitherto remaineth un plagued, and that is his *singular* sole authoritie, and monarchicall government, whereby he sitteth chiefe and onely Judge in Ecclesiasticall causes in his own jurisdiction, and like unto which he hath established the government of all Nationall, Provinciaall and Diocesane Churches, and so this interpretation doth very sily suit with the proper effect of the pouring out of this Vial

expressed

expressed in the Text [*his Kingdome was darkened*] *Barnaba*; and what kinde of government is that? such as wherein one doth raigne, as they are wont to say, there must be but *ὁ βασιλεὺς*, *ὁ βασιλεύς*; one Prince in a State: this forme of government himselfe doth exercise still in his owne jurisdiction inviolately, and this he hath brought into all the National and Provinc' all and Diocesane Churches in the world, where Popery hath prevailed; and which still continueth in some Protestant Churches, where though the Doctrine, and worship of Popery be abolished, and the transcendent supremacy of his government, yet the forme of his government, monarchicall, or sole and singular government by one, that is Episcopacy, is still continued. Who is then the fifth Angel that hath powred out his Vial upon this peerelesse government the Episcopacy? Though it be said this Vial is not yet powred out, and though it haply was not powred out with the writings of such men (who so conceived) were under their hands: yet *Beza*, and *Carmwright* did sprinkle some drops of this Vial upon this government, though the power and strength of the Episcopacy in their time was such as drunke them up like the dry earth, that drinketh in the raine; yet will not God be so put off from his word, he powreth out more drops upon them by holy *Baines* his triall of Diocesane government, & godly learned *Parkers* Ecclesiasticall Politie, but these were drops: you now see whole Vials full of wrath powred out by the whole Church of *Scotland*, who have engaged themselves, and their State for ever in this quarrell, and have been carried along herein, not in a way of popular tumult, but with such wisdom, courage, judgement & piety, that you may see and say, that it is not a Vial powred out by an unadvised multitude, but by an Angel of God, by the heavenly Ministers of his wrath.

It hath been taken in hand with serious and deepe and generall humiliation, judging themselves for their toleration of such a government amongst themselves, and so seconded in their constant fruits of Reformation, as that their very adversaries stand amazed to behold them, and these are not drops alone, but like unto great ground-showers which grow unto a floud and overflow all, for they have turned away the floud of superstition in their owne Countrey, by the rivers of the power of God, and his Evangelicall truth; so now they have also flowed into *England*, in so much that a great many of the Commons of *England*, and many noble Peeres, doe begin to say, that Episcopacy is an Antichristian frame and  
L
forme,

forme, which he brought in, and doth still countenance and animate, and while it continueth, Popery will not fall: whereupon, it hath come to passe (if your intelligences faile not) that many sad considerations have been taken up in *England*, whether it be not best to abandon all such thrones: men will not fight for the defence of these thrones, nor draw their purses to maintaine such warre, but men begin generally to be taught of God, that this is not the forme of the government of Jesus Christ. Nor doe I know that any of the former Vials have been powred out by any men, whose loines have been more girt with truth, and whose clothing hath been more pure, and white, then these servants of God have been girt, and cloathed withall. These things being thus understood, take you the sequell, and it will easily interpret it selfe; for doth not hereby the Kingdome of the beast (his monarchicall forme of Church-government) grow full of darknesse? Is not Episcopacy now *ἰσχυρισμὸς*? the very word of the Text, as it were alluding to the Nation that darkeneth it? Episcopall government doth it not grow darke? yea full of darknesse? Is it not scotized, darkened and beclouded with a Scottish mist? so as that it groweth base and vile, not onely in the eyes of godly, wise, and judicious Divines, but in the eyes of good people; nor of godly people alone, but of many civill, and orderly minds: marvaile not therefore if it be said that the Kingdome of the beast (that is, this forme of his government) be full of darknesse: And hath not this darknesse procured other secondary effects? doe they not gnaw their tongues for very indignation? what doe you think of the chiefe Church-governours of *Scotland*? and some of the chiefe of that order in *England*, and their chiefe companions (if your reports be true) doe they not get themselves into darke corners?

2. And for the second event [*They blasphemed the God of Heaven*] have you not heard that the powring out of this Vial hath been by them accounted nothing else but Rebellion against the State of the Kingdome? have they not taxed that (which is the reviving of the Church and Common-wealth) to be the ruine of both?

And for the third event [*They repented not of their deeds*] have they no cause think you to repent of all their oppressions and tyrannies over godly men, through many ages? for that their governments have been formidable to none but the peaceable men of the Land: if it be a drunkard or some base fellow that cometh to their Courts, they say to him, What doest thou here thou simple fellow? pay thy  
fces,



fees, and be gone: but for the people of God, nothing will satisfie but their extirpation from their Ministry, livings and dwellings; they shall not be allowed to breath in the free aire, if any prison in the Countrey will hold them. And is it not to be repented of, the invasions of the liberties of Church, and of civill liberties, which have been by some of them desperately impeached, so as that neither Subject nor Prince shall know what belongeth to either of them; and some of the throne of the beast will tell you, that between Prince and Subject there is no *meum, & tuum*, but the Prince may say *omne meum*, are not these things to be repented of? And is there no superstition to be repented of? And have they repented of these things? doth any semblance of repentance appeare? have they not still gone an end, even while this Vial hath been in powring out, to put new inventions upon Gods people? have they not imposed an Antichristian Oath, that this is the onely government, and that they neither doe acknowledge, nor ever will acknowledge any other, and is not this a blasphemy against the name and Crowne of Christ Jesus? and yet they repent not of these deeds: therefore they have said not much amisse, that said that all the mischiefs that have sprung up in any State in the world, where these thrones have been set up, have sprung from them that sat upon these thrones. Thus you see what is the true and simple meaning of these words, and I durst not have spoken it, but that no other interpretation will well abide by the words of the Text. *Babylon* will not abide it, for that cometh up into remembrance in the seventh Vial; do but consider all things together, and weigh the words of the Text well, with what goeth before, and with what will follow after by the help of God, and you shall finde this to be the true meaning. Neverthelesse, though these former and late attempts against Episcopacy may be the beginning of this Vial, and some good measure also of the powring it forth, you may beleve that it will not rest here, but as *Moses* said, *Deut.* 32. 4. *Perfect is the worke of God*; and as the Lord spake concerning *Eli*, *1 Sam.* 3. 12. *When I begin, I will also make an end*; so (reserving all due honour unto those interpreters, who rest from their labours and their workes doe follow them) I doe conceive, and beleve, that this Vial will goe on from our native Countrey to all the Catholickes Countries, round about them, untill it come unto the very gates of *Rome* it selfe. In the meane time, all these Vials are at work, and one is not ended when another is begun, though that which most excelleth is most in observation, and the powring out there-



of, is the worke which the Lord calleth men principally to attend upon, and wherein God hath manifested his presence most, and will goe on still to manifest more of the presence of his wrath unto other States: now the points that arise from the words are two.

Doct. 1.

That forme of government, wherein one by sole and singular authoritie doth governe the Church, specially many Churches, and most of all, all Churches, doth spring from the earth and savoureth of the earth, for so it appeareth to be from the Text, for all these Angels powred out their Vials upon the Earth, *ver. 1.* Not as Earth is opposed to other elements, but as it is opposed to Heaven: so that as their Earth is earthly, so is their Sea, and their rivers, and fountaines, & their Sunne: and this throne is but an earthly throne, you see no such throne in the Tabernacle of the Testimony opened in Heaven: so farre as Churches are heavenly, these thrones are not set up in them: for this is it which *John* reproveth (3 *Joh. 9.*) in *Diotrephes*, that he loveth to be a primate, and would not regard a letter from *John* himselfe, though an Apostle; and for the brethren he would not receive them himselfe, and forbad them that would, and cast them out of the Church; the true spirit of an earthly Primate, for they savour of earthly ambition and covetousnesse, love *Balaams* wages, they stick not to buy their places for silver, care not what they give for them, but having gotten them with buying, they must maintaine them by selling, they must sell Ordinations, and Absolutions, and Dispensations, and must be maintained by the benevolences of their obedient Clergy; and in truth the summe of the matter is, *Quid mihi dabis?* and what is all this but earthly bravery? if ever you have been at their thrones (though it were but the thrones of their Chauncellors and Officials) you shall see nothing but that which savoureth of the Earth, earthly pride, or pleasure, or covetousnesse. I am (and have lesse cause then many others from my last Diocesan, who being more learned, was more ingenuous and favourable then many others) not wont to speake these things; yet when the necessitie of clearing my Text leadeth me to them, I may not without unfaithfulnesse to God and his Church, keepe silence, we came not hither to speak hardly of other Churches: but when the Word of God calleth for it, wee should be wickedly silent, if wee should not let the people know, what the mercy and blessing is, which wee doe enjoy, and what we are delivered from.

Reas. 1.

The first Reason of the Doctrine is from that forme of Church estate,

estate, which Christ hath instituted in his Word, which is no other, but the government of a Church of a particular visible Congregation; He owneth no other, nor giveth any government to any besides them. *If thy brother offend thee, goe and tell the Church,* and must the offence stay till all the world be gathered together; or if it were meant of one Diocesan or provinciall Church, when will they meet? therefore the Church that must heare all offences, is the Church of a particular Congregation, which may all of them meete together in one place; (1 Cor. 14. 23.) and then though offences come thicke, they may all be orderly heard and removed. And consider moreover (that which further cleares up this first ground) what varietie of Officers God hath given to this Church, not many Parishes to one Bishop, but many Bishops to one Church, so as that *Paul* writeth to the Saints at *Philippi, with the Bishop and Deacons*, Phil. 1. 1. And he sendeth for the Elders of the Church of *Ephesus*, *Act. 20. 17.* whom he calleth Bishops, *Ver. 28.* And they were more then one in every Church, according to *Act. 14. 23.* They ordained them Elders in every Church, directly contrary to the practise of the Lord Bishops of these dayes; These things we speake, that the people may know we set forth no new inventions, though it be true that there is a newnesse in all the blessings of the new Testament, whereas all the inventions of men wax old as doth a garment, and there is no new thing under the Sunne, as touching mens inventions, but they will grow old and vanish away, as all Diocesan Churches will doe, which the Lord hath not instituted: Though indeed in the old Common-wealth of *Israel* the Church was Nationall, and there was but one high Priest, who was a type of Christ, but now Christ is come he hath delivered all his counsell to his twelve Apostles, and they have left the ordering of his Church to some Pastors, and some Teachers, and some ruling Elders, and some Deacons. But besides these the Gospel knoweth no other.

The second ground is taken from the kinde of power which God hath given to his Officers in his Churches, hath he given to them a Lordly or a Ministeriall power? surely no Lordly power, neither over their fellow Elders, nor over the Church; But he hath in his Word prohibited both these. *Mat. 20. 25, 26, 27.* The Princes of the Gentiles exercise dominion over them, and they that are great exercise authoritie upon them, but it shall not be so amongst you, but whosoever will be great amongst you, let him be your Minister, and whosoever will be chiefe amongst you, let him be your servant. Amongst the Officers of

Reas. 2.

of Christ, honour is carried by the most labour, and not by most outward splendor: But those that sit upon the throne of the Beast, do not labour in any kinde of government but that which is meerly Antichristian, to foment sinne and let loose the reines of all prophaneesse: neither doe the Officers which Christ hath set in his Church, reach after outward honour, but the chiefe of them make themselves equall with them of the lower sort, as *Peter* (though an Apostle) when he writeth to the Elders *stileth himselfe a fellow Elder*, 1 Pet. 5. 1. and exhorteth them to feed the flock of God, not as Lords over Gods heritage, but being examples to the flock; so the Apostle in his second and third Epistle *stileth himselfe an Elder*; so farre is he from affecting Lordly authoritie: by all which we may see that all this kinde of Lordly and stately government, is no way compatible to that government which Christ hath instituted in his Church.

Reason 3.

The third Reason is taken from that authority which the Lord hath given to every Church over their Bishops, as well as to their Bishops over them, which cannot stand with Episcopal sovereignty: It is true, the Lord hath given them power over the Church, *Let the Elders that rule well, be counted worthy of double honor, &c.* 1 Tim. 5. 17. A power they have to call the Church together, as the Apostles did for the choice of Deacons, *Acts* 6. 2. And to open the doores of speech, and shut the doores of silence, *Acts* 13. 15. A power they have also to dismisse the Assembly, as they see cause; for they that begin, they also make an end, and send away the people with a blessing, *Numb.* 6. 24, 25, 26. Power they have to direct, to admonish privately, publickly, *to rebuke with all authority*, Tit. 2. 15. And sundry branches of rule may be deduced out of these: yet as true it is also, that the Lord hath given power to the Church over their Rulers, as first to chuse them, *They ordained them Elders by lifting up their hands*, *Acts* 14. 23. And when there was an Apostle to be chosen in *Judas* his roome, they out of an hundred and twenty persons chose two men, and presented them to the Lord, *Acts* 1. 23. Secondly, they have power to send them forth about the Churches service, as they sent *Paul* and *Barnabas* to *Jerusalem*, *Acts* 15. 2. And without controversie he that sendeth, is greater then he whom he sendeth, *John* 13. 16. Secondly, they have power to admonish them, if they doe offend, *Say to Archippus, Take heed to thy Ministry, &c.* Col. 4. 17. And the Church contended with *Peter* for eating with the Heathen, *Acts* 11. 2, 3. And had he not given them the better answer, they would have proceeded against him: These things

things then laid together, what a beastly power is that of the Church of Rome; and of such as imitate them, as usurpe authoritie and judgement over so many Churches, and will be judged by none?

For Use in the first place, this may be a ground unto us of just acknowledgement of the Lords faithfulness and truth, who is not unmindfull of all that he hath spoken by his servants the Prophets, but in due season doth fulfill his word. The Apostle *John* hath been dead above 1500. yeares, he dyed with the end of the first hundred yeares after Christ, but the word spoken by him dyed not with him; according to what we read, *Zach. 1. 5, 6.* *Your fathers where are they? and the Prophets doe they live for ever? but my words and my statutes which I commanded my servants the Prophets, did they not take hold of your Fathers?* So (though *John* be dead) whatsoever *John* hath spoken with his mouth, he will fulfill with his hand, and will not leave till he hath finished all the words that are written in this booke. And what marvellous stay is this to the soules of those that build their faith upon the word of God? *He will ever be mindfull of his Covenant,* *Psal. 111. 5.* He did let none of the words of *Samuel* fall to the ground, *1 Sam. 3. 19.* He will not leave fulfilling to fulfill, untill he hath fulfilled all, and then Christ will come to gather his people to himselfe, therefore let not your hearts faile, because God remaineth faithfull, and whether *Zachary* beleve or no, the Lord will fulfill his Word, *Luk. 1. 20.*

Use 1.

The second use may be, to take off that amazement which hath been found in the hearts of some, concerning the undertakings of the *Scots* in our native Countrey; since the world began was it never known (for there are no Histories of note but are commonly known) such a pattern as this, that ever a whole Nation did rise to take up such a quarrell, with so much justice, wisdom, and piety, a thing to be wondred at, that a whole Nation should carry such a matter in such a way: many things have been done in *Holland*, in *Geneva*, for reformation, but with much more tumult, which when the Papists have objected, our Divines have been wont to answer, that they doe not excuse mens thrusting in their own weaknesse into Gods work: but wonder not overmuch if you finde it otherwise in this matter, for the Angels of God are their guides, so that their foote shall not swell, but they shall keepe their ranks, and places, and remember that they are Subjects, though they carry their swords in their hands. Just care is taken that there be no robbery

Use 2.

bery nor pilfering, no oppressions, no violation of any mans bed, nothing taken up, but it shall be duly paid for, and yet the proceeding made with such constancy, that (in a way of humilitie) the end must be attained, or else there will be no place in the conclusion. These are great things: but if men take them in hand that are girded with golden girdles, when their Bibles goe along with them, when Fasting and Prayers steere along their course, you need not much wonder in such a case.

Use 3.

Thirdly, This may serve to teach us, that surely this worke will prosper, because the Lords Angel is in it: and the Vial of Gods wrath in his hand, and he will not be beaten off; though some instruments may quaille, yet will he still raise up more in their stead, till those plantations be rooted out, according to the word of Christ, *Mat. 15. 15. Every plant which mine heavenly Father hath not planted, shall be rooted up.* In vaine therefore is it for men to uphold such sandy buildings, which will in the end be shaken downe; whatsoever dammes men may make to uphold the Episcopacy, it will befall unto them as when men make dammes to stop water-courses, others come and cast in some small quantitie of quick-silver, or Aqua fortis, which eates such holes through the stones, that it will soone issue out the water; so this *Aqua omnipotentis*, the Vials of the wrath of God will at last consume and waite all things whatsoever stand up against them.

Use 4.

Fourthly, Let it teach us to praise the Lord for our gracious deliverance from the power of this Government, brought in by the Beast, unto the government of Christ in his Church; let those that count it new Wine refuse it, it is old Wine unto us; let us therefore in the name of the Lord *rejoyce with trembling*, for our great liberties, and pray that God will never leave, untill he have rooted out not onely the throne of the Beast, but the Beast himselfe, that the world may never more be pestered with them.

Now from the effects that follow upon the powring out of this Vial, we may observe this second note.

Doct. 2.

That upon the powring out of the Vial of Gods wrath upon the throne of the Beast, their place, the Pope himselfe and the rest of their Prelates, and all their favourites and followers have not turned to God by repentance, but have broken forth against him in indignation and blasphemy. His Kingdome was full of darknesse, but what profit have they made of it? they gnawed their tongues through vexation, rage, and malignitie of spirit against the Lords  
holy

holy providence, and the succesfull proceedings of these holy Angels, they blasphemed the God of Heaven, and looke at reformation, as rebellion, as if it were the dissolution of all goodnesse, and at length they will say, that they feare Christ himselfe is become a Puritan, and have they repented of their tyrannies, and usurpations over Ministers and over Churches? but they have broken forth still more and more against the Lord, his servants and Churches, and what more may come forth I know not, judge you what they speake in secret, when they write such things as these openly: wee speak of the generalitie of Prelates, not of some to whom God hath given a better spirit, then the spirit of the throne they sit upon.

The first ground hereof is taken from the nature of all these judgements, they are the last plague, *Rev. 15. 11.* The very dregs and sediments of the wrath of God; and there is no grace of repentance laid up in them, for the wrath of God is come upon them to the uttermost, wonder not therefore if you doe not heare of many Bishops or Pariters repentance, though God may bring some of them to repentance, yet the body and state of them is not like to repent, but to belch out blasphemings against the Lord.

*Reas. 1.*

Secondly, The reason is taken from the cause that moveth God to give men up to such delusions; *Because they received not the love of the truth that they might be saved, therefore doth God give them up to the efficacy of delusions, that they should beleeve a lye; that they all might be damned who beleeved not the truth, but had pleasure in unrighteousnesse;* those that preached the truth and Doctrines of repentance, and reformation, they branded them with the name of Puritans, they hated them with a perfect hatred, they loved not blessing, therefore it is far from them; it is the nature and common fashion of superstition, to leave men besotted in their owne Religion.

*Reas. 2.*

This may teach us to looke at it, as a ground of Faith; that the Lord will goe on to destroy the throne of the Beast; for when God taketh a sword into his hand, it is not his manner to put it into his sheath againe; according to that which *Amos* saith, *Chap. 3. 5.* *Shall one take up a snare from the Earth, and have taken nothing at all?* no; the Lord will either subdue their spirits to unfained repentance, or else he will goe on insnaring to insnare them, till he have swept them like dung from the face of the earth; *For when Israel turneth not to him that smiteth him, then is not his anger turned away, but his hand is stretched out still,* *Isa. 9. 12, 13.* Therefore men cannot

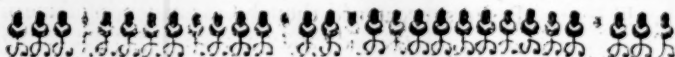
*Use 1.*



not more dishonour, nor oppose the Lord, then by seeking to underprop this sandy building.

Use 2.

The second use of this point, may be to teach us all in the feare of God, what to doe whensoever we feele but drops of wrath powdered upon us : you see to whom it belongeth to be impenitent, to whom it belongeth to blaspheme the name of the Lord, even to those that sit upon the throne of the Beast; it is an Episcopall sinne, and Hierarchicall wickednesse, a beastly frame of spirit, for men whiles they are under Gods hand, to grow more froward and discontented, and filled with indignation. If therefore the Lord afflict the whole state of the Countrey, with any drops of his displeasure, let us not cry out upon the Lord and his dealing, nor upon the Churches, but let our unthankfull hearts for his mercies, beare the burden, and learne we to repent of our deeds, that know not how to keepe our selves close to the Ordinances of God, when we grow not thankfull nor fruitfull under light and liberties received.



## The sixth VIAL.

REVELATION 16. 12, 13, 14, 15, 16.

*And the sixth Angel powred out his Vial upon the great River Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared, &c.*



In these Verses, the powring out of the Vial of the sixth Angel is described.

1.

First, By the subject upon which it is powdered, the River *Euphrates*, which is amplified by the adjunct of greatnesse, [*The great River Euphrates.*]

2.

Secondly, By the effects of it, which are two ;

First the water thereof was dried up, and that is amplified by the end which God aimed at in it [*That the way of the Kings of the East might be prepared.*]

Secondly, the warlike preparations unto a great battell ; and those are described ;

1. By the principall commanders in that preparation, and war, which



which are said to be three [*The Devill, the Beast, and the false Prophet.*]

2. By the instruments, and Ministers of it, who are certaine spirits, and they are described many wayes; as,

1. By their nature and qualitie [*Uncleane spirits.*]

2. By their number [*three.*]

3. By their resemblance [*like Frogs.*]

4. By their originall descent, which is threefold, [*They come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. And that descent is amplified by the cause of it; for they are the spirits of Devils.*]

5. They are described by their effects, which are three-fold.

1. They worke miracles.

2. They goe forth to the Kings of the earth, and of the world, to gather them to the battell of that great day of God Almighty, *Ver. 14.*

3. They are efficacious and succesfull herein, they doe gather them together into a place called in the *Hebrew* tongue, *Armageddon*, *Ver. 16.*

3. These warlike preparations are described by the watch-word which the God of *Israel* giveth unto his owne troopes, and that is a word of watchfulnesse; *Behold, I come as a thiefe, blessed is he that watcheth and keepeth his garments, lest he walke naked, and they see his shame.* Thus standeth the Text.

Now for the meaning of it: It is the more dark, because it is, (though not altogether) yet in a great part to come; and such as shall seriously consider what is the meaning, shall (happily) finde it no small difficulty to satisfie themselves, and much more to satisfie others, yet (by the help of God) let us endeavour to open some such part of the words, as we may bee likely to finish at this time. First, what is meant by the river *Euphrates*. Secondly, who are the Angels that powre out this Vial upon the river. Thirdly, what is the drying up of this river. Fourthly, who are these Kings of the East. These things contain the principall difficulties in the parts of this Vial, other things may more easily be opened, if things be premised and cleared.

14. What is meant by the great river *Euphrates*: Some of our best Interpreters (to whom God hath given most light in these spiritual mysteries) doe understand it properly for the river that did run along by the walls of old *Babylon* in *Chaldea*, which made the Cite

tie impregnable, and yet by the stratagem of *Cyrus* was dried up, by turning the course of the streams to run in other channels, whereby the channell before the Citie was dried up, and the Reeds burnt by the Souldiers, and the Citie sacked when as *Belsazzar* was quaffing in the vessels of the Temple: this was foretold by *Jeremy*, chap. 50. 38. *A drought is upon her waters, and they shall be dried up, for it is the Land of graven Images, and they are mad upon their Idols: And Jer. 51. 31, 32. One post shall run to meet another, and one messenger to meet another, to shew the King of Babylon that his Citie is taken at an end, and that the passages are stopped, and the Reeds they have burnt with fire, &c.* Now they that interpret *Euphrates* to be the same river, doe understand, that when God calleth home his ancient people, hee will dry up *Euphrates* before them, so that they may assault the Turkish Monarchy, and recover their ancient inheritance out of his hand. The reason which they give of it, is, 1. Because they read of no Nation from whom God dried up any rivers, but onely for the Israelites, for whom he dried up the Red Sea, and the waters of *Jordan*. 2. They say it hath been anciently foretold by the Prophet, *Jer. 44. 27. & 51. 10. & 63. 11.* In all which places God is described to have dried up the waters, and rivers for them, that as a pledge of the like power to bee manifested for them hereafter. 3. (Say they) the Prophet *Esay* (chap. 59. 20. alledged by the Apostle *Paul*, *Rom. 11. 26.*) foretellethe the calling of the *Jewes*. And if this Vial speak not of their calling, it is spoken of no where in this book, which is not credible.

Now although their reasons are not to be slighted, yet they doe not seem to carry force enough to understand *Euphrates* literally, for Gods Hand may as well be seen in drying up the metaphorical rivers. Besides, *Esay 44. 27.* doth properly speak of Gods drying up the river *Euphrates* before *Cyrus*, w<sup>ch</sup> was then to come; but is not meant of this drying up in the Text, which is to bee many hundred years after. And for the two other places mentioned, *Isai. 51. 10. & 63. 11.* they onely recount what God had done for their Fathers of old, whereupon they desire that he would not forsake them now, & so they are reported of as ancient passages of his power for them, but not as promises what he would doe for them afterward: Save onely as encouragements to their faith, to expect great deliverances from the same hand.

And for the third Reason, it is not necessary that it should be foretold in this *Vial*, or else not foretold in this booke: for the whole

21. and 22. Chapters of this Book doe hold it forth, which are events of the pouring forth of the seventh *Vial*, and not of this sixth.

If then it be not meant of the naturall River *Euphrates*, of what then may it be understood? There are some that understand it of something that is unto *Rome*, as *Euphrates* was to old *Babylon*; I shall tell you what I most incline unto, as farre as the Text will permit.

Some say it is meant of Nations, and Tongues, and People, and Languages; for they are sometimes understood by waters: but *Euphrates* is but one River among many; and therefore why should it be meant of many Nations that should fall off from *Rome*? I cannot well close with that, nor is it necessary that *Euphrates* should be a name given to any one Nation, unlesse it were some one that might lie neere *Euphrates*, which no Christian Nation doth. And others there are that doe understand by it another resemblance, as it was a meanes to convey much maintenance to old *Babylon*, and therefore conceive it meaneth all the revenues of the Bishop of *Rome*, whereby he is made rich and wealthy: now Christian Kings shall dry up this river *Euphrates*, by taking away this kind of maintenance, and so by these Kings of the East, they understand those Christian Kings, that shall take away these revenues; but neither can I well close with that interpretation: for you may consider it, that all these seven *Vials* are futable to the seven Trumpets, though they fall out in different ages of that Church: The seven Trumpets brought in judgements upon Christian *Rome*, and these *Vials* are the plagues of God upon those very corruptions which the Trumpets brought in: Now you shall finde that the effect of the sounding of the sixth Trumpet, was, there were foure Angels loosed, which were bound in the great River *Euphrates*, and those Angels were ready with an Army of two hundred thousand thousand; and they by generall consent of all Interpreters, are to be understood of the four Families of the *Turkes*, that were bound by some incumbrances at the river *Euphrates*, but afterward broke forth upon all Christendome, and got *Constantinople* into their hands, and overwhelmed all *Asia*. And besides, to understand the Kings of the East to be the ten Christian Kings, will not accord: for they are not seated East from *Rome*; or if some of them be, yet nothing neere the number of ten. Therefore there be that say, that the river *Euphrates*; doth here mean the *Turkish* dominion, and that this river

*River Euphrates* shall be dried up by the power of the Kings of the East; whom they interpret to be the *Jewes*; (and I would not hinder that) thereby to make way for the recovery of their Land; And true it is, that *Euphrates* in the first Trumpet did signifie the *Turkish* power that lay by that river: In like manner it is expounded of the *Assyrian* Monarchy, *Isai. 8. 7.* *When the Lord bringeth upon them the waters of the River strong and many, even the King of Assyria, and all his glory, and hee shall come over his Channels, and overflow all his bunkers, because they refused the help which God had given them at home.* Now that *Euphrates* and *Mesopotamia*, which then the *Assyrian* Monarchy had in dominion, is at this day possessed by the *Turkes*; and if the *Assyrian* Monarchy may be resembled unto it, so may the *Turkish* also: this commeth nearest to the Text, yet I cannot say that altogether it suiteth with the context, nor that this sixth Angel should be meant of the *Jewes*; and let mee give you some reasons why it cannot be the *Jewes* that must powre out this *Vial*, nor that the drying up of *Euphrates* can be meant only of the *Turkish* Monarchy, though they also shall be plagued by the drying of it up.

1. First, that the sixth Angel cannot be the *Jewes*, appeareth from what is said, *Chap. 15. ult.* That no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled, therefore the *Jewes* cannot come into the visible Church in the time of this sixth *Vial*, till the seventh be powred out. But certain it is, these Angels who powre out the *Vials*, doe all of them come out of the Temple, and are cloathed in pure and white linnen, having their breasts girded with golden girdles, therefore they are all professors of the truth, and sincere professors.
2. Secondly, it is evident in the Text, that the way of the *Jewes* is prepared by the powring out of this *Vial*. And therefore they are not this Angel that powre out this *Vial*, but have a way prepared onely for their conversion, as an effect of this *Vial*.
3. Thirdly, all the Subjects whereupon these *Vials* are powred, are such against which the wrath of God is kindled: for they are the *Vials* of the wrath of God that are powred: and they are all powred upon the earth, by which is meant the Antichristian State, and such things therein against which Gods wrath is kindled. Now the anger of God is not kindled against the river *Euphrates*, more then against any other river, his wrath falls not upon rivers, though sometimes for mans sake it may; but *Euphrates* lieth not neere to the

the Romane Antichrist, nor to any State subject to him. What then would you say? Is it not most likely to hold forth the *Turkish* Dominion, which God is angry with? Shall not Christian Princes powre out the wrath of God upon the *Turkish* Dominions? I would by no meanes say so: But let us consider what is the Fountaine, and what are the Streames of this river, which did, and doe still wash upon the *Turkish* Dominion, and which are indeed as Walls and Bulwarkes to the *Turkish* State? For this *Euphrates*, though it be not here the *Turkish* Dominion, yet it is of the same use to them, and unto the Pope, as *Euphrates* was unto old *Babylon*, which made glad the same, and conveyed maintenance unto it. Let us therefore consider what was the Originall of the *Turkish* Dominion, and you shall finde that it sprung from five severall streames, *Rev.* 9. 20, 21. where (having described the loosing of the foure Angels, which were bound by the great River *Euphrates*, verse 14.) and those were the foure Families of the *Turkes*, which at length were swallowed up by the house of *Othoman*; He slew the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that is, they should not worship Devils, and Idols of Gold, and Silver, and Brass, and Stone, &c. of Wood, which neither can see nor heare, nor walk, (this was their idolatry) neither repented they of their murders, nor of their Sorceries, nor of their Fornications, nor of their Thefts. So these were the five Screames of the river *Euphrates*, that gave power to the *Turkish* Dominion, to wit, the the Idolatries, Murthers, Sorceries, Fornications, and Thefts of Christendome, for by reason of these barbarous wickednesse of Popish Churches and States, cloked under a face of Religion, God brought upon them a barbarous Nation, that hath a face of government, and yet knoweth not well what it meaneth, yet did not the Papists, (whose sinnes these were) repent of their Idolatries, nor of their Murthers, which they committed upon the soules of men, and upon the bodies of Gods faithfull servants; nor of their Sorceries, of which many of the Popes themselves were guilty; nor of their Whoredomes, their Stewes, and beastly uncleannesses; nor of their Thefts, Indulgences, and pardons for money, by which they dreyned Christendome of their substance.

Now if these were the sins which the Lord upbraideth Christian Churches for not repenting of, though this barbarous Nation did prevaile against them, yet doubtlesse, these are the walls of the *Turkish* Dominion, even those streams of corruption of religion, which

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are the maintenance of the Sea of *Rome* to this day : thus by admirable wisdom the Lord hath expressed his holy counsell : that his instruments by drying up these streames of *Euphrates*, these corruptions of Religion, shall prevaile at once both against the *Turks*, and the Pope together.

2. Who then shall be the Angel, that shall powre out this sixth Vial ? if they shall not be the *Jewes* ( as before we proved ) then it must needs be some Christian states, and these are no other then the ten Christian Kings spoken of *Rev. 17. 16, 17.* That shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burne her with fire ; and so you have all these expositions fall in together, they will run in the right channell, and fully reach all that interpreters have sought after.

3. These Christian Kings shall so farre fall off from *Rome*, as that they shall dry up all her revenewes, when as they shall see and abhorre the vanitie of their Images, and Temples, and Monasteries, and the unprofitableness of their expences, when they shall see the wickednesse of their bloody inquisitions, the unnaturalnesse of all those murders of Gods blessed servants, and shall see their witchcrafts, and sorceries ; the horrible fornications, and whoredomes of their stewes : and when they shall see that all their devices to get money are so many thefts, and robberies, ( as it is the complaint of *Pareus*, a German interpreter, that two parts of the revenewes of the Empire did goe to the Bishop of *Rome*, and but one third to the Christian Princes ) and a world of worke would be to tell you of all their theveries in *England* of old, and other Christian Kingdomes. Now when these Christian Kings are so far converted unto God, as that they shall see the wickednesse of all these abuses of Religion, they will then dry up all these revenewes, then will they suffer no more Image-worship, no more sorceries, nor murders, and when these things are thus removed, then is *Euphrates* dried up, that maintaineth old *Babylon* ; then is the fountaine of the *Turkish* maintenance cut off also : For their rise was by these corruptions, and they stand, and will stand whilst these corruptions stand ; but if these fall, then is the river *Euphrates* dried up, and a ready way made indeed for the Kings of the East.

4. Whom the most judicious Interpreters doe understand to be the *Jewes*. 1. Because they are so by Gods calling, *Exod. 19. 6. Yee shall be to me a Kingdome of Priests*: And *Daniel* foretelleth, that when the *Roman* Monarchies are broken in pieces, by the stone cut out of the



the Mountaines without hands, *Dan. 2. 45.* (which is the Lord Jesus : ) then the Dominion shall be given to the people of the Saints of the most High, *Dan. 7. 27.* Therefore they are called Kings of the East, in the *Greeke* Testament Kings from the rising of the Sun, they shall have great power and place when God shall bring them to it; Neither can any man tell but that some of these Eastern Kings Judges in the East, may be of the Families of the House of *Israel* : Sure I am when *Joseph* was lost, though his Father thought him to have been utterly cast away, yet when he was found, he was found to be a great man in *Egypt*, and the Prophet *Ezekiel* understandeth by *Joseph*, all the ten Tribes, *Ezek. 37. 16.* And who can tell whether some of these ten Tribes may not be found to be great men of the East? And I remember *Junius* an exact Translator, and Commentor upon the Bible, saith, that which is called the land of *Sinim*, *Isa. 49. 12.* may more probably be meant of *China*, and that the *Greeke* Geographers doe call them *Sinae'ers*, not *China'es*, which if it be the meaning, there may be there many of them; and indeed he that readeth their story, shall finde sundry memorable things in them that may agree to such as have sometimes been Gods people; for though they worship other Gods, yet they have records, that their fathers did not so in ancient times; and it is reported of them that they make account that those are the best bookes, that bring a man to that estate, wherein he was first made, which is no gentile-like principle, & the greatest preferments among them are of their Bookish men : It may be some of the ten Tribes are buried among them : yet it is not materiall to the Text, though if it be true, their Easterne situation will suit well with the Text : but however it be, the truth is, God doth by Covenant account the whole Nation to be a royall Nation; and promiseth the Kingdomes of the world to be their Dominion, and that all enemies God will sweep them off from the face of the Earth, as it is prophecied at large, *Rev. 19.* Now then if these be the Kings of the East, you will easily understand the evidence of other things in the Text: for what is the great stumbling block that hindreth the *Jewes* from closing with Christianitie? They abhorre Images, and the juggling of the Fryers, and Monkes, who are not so cunning to devise miracles, as the *Jew* is cunning to search them out, and to discover the legedmaine of the Priests in them. To worship Idols of gold and silver is an abomination to them, and so are the rest of those fives streames of wickednesse, which uphold the *Turkish* State : Let Christian Princes

doe arise and overthrow Images, repress their murders, remove away their fornications, theses, delusions, which they put upon Christianity, then shall there be a ready way prepared for their conversion, and no remaining impediment but their own corruption, which God will mightily overpower; if once *Euphrates* be dried up, down falls Popish, and Turkish tyranny together, and the *Jewes* shall come forth marching to fight that great battell of the Lord God Almighty, then shall they see him whom they have pierced, and be zealous for God, as ever they have been outrageous against him. And hereby you shall clearly see the agreement between *Romans* 11. 12, 15. (where it is said, *If the casting away of them be the reconcilment of the world: what shall the receiving of them be but life from the dead?*) and 25. where he saith, Blindnesse in part is happened unto *Israel*, untill the fulnesse of the *Gentiles* be come in; The reconcilment lyeth here: The hardnesse of the *Jewes* lieth upon them untill the Christian Nations of the *Gentiles*; that have with the Pope apostatized from Christ, be come in; untill they have dried up this river *Euphrates*, hardnesse lyeth upon the *Jewes*, but then all *Israel* shall be saved, and after that looke for the rest of the *Gentiles* that never yet received the Gospel, to come in also: then will God bring them home mightily, and not till then: Thus you see the meaning of these words, wherein I have been the more large, because in such Scriptures, the explication is as much to be attended as the application. Let us shortly touch upon a note or two.

Doct. I.

That the dayes are coming wherein Christian Princes and States shall powre out the wrath of God upon Popish superstition, and Idolatry, and upon all the fountaines, and fireames of Turkish tyranny.

For this sixth Angel are those ten Christian Kings spoken of *Chap.* 17. 16: They shall powre out this wrath. Therefore those Christian Kings went a wrong way to worke, when they thought to have overcome the *Turke*, and regained the holy Land; It is strange to see how the *Turkes* prospered against them, and how much Christian blood Christian Princes spent to no purpose, in fighting against them. The way had been, first to have dried up all those streams of superstition, and idolatry, and to have throwne downe that man of sinne; that had been the ready way to prevail against the *Turke*; but the season was not then come, it is now coming, and how soone it will come I know not, the Lord knoweth, but coming it is, as appeareth by the Context of this Vial with the former;

former; yea they are in part fulfilled, and like the speare of *Iosua* they will not returne, nor cease till all the Lords enemies be overcome; The judgements of God upon their common Catholickes; their worship and government, their secular, and regular Priests, upon the Sunne the House of *Austria*, and the Popes supremacy, you have heretofore heard the judgements of God upon the throne of the Beast, which is the Episcopacy, is already begun, as you lately heard, darkened it hath been by the going forth of the *Scots*, and doubtlesse the Lord will not let it rest there untill it have gone over the Seas, and come to the gates of *Rome*, yea to the Bishop of *Rome* himselfe: for after the Lord hath been pleased to scum the Churches from their Hierarchicall Monarchy, then the next newes you shall heare of, will be, that Christian Princes begin to see the lewdnesse that is found in their worship, the wickednesse of their murders, forceries, fornications, and thefts, whereby they robbed their soules, as well as their bodies, then will they dry up these streames, and so *Euphrates* (that did wash this *Rome*, and the *Turkish* Empire also) will be dried up; for this worke will goe on prospering to prosper, and though it may now and then be interrupted, yet when it beginneth, it will also make an end, for the Lord is Almighty, when he beginneth he will goe on to perfect his worke, and he will not leave unto old *Eli* roote or branch. It is easie with the Lord to advance the work a little higher, and then the streames of their maintenance will be dried up by the hatred, wherewith they will hate the whore, and make her desolate, and naked; for the time is approaching.

The reason why the Lord will thus dry up the streames of *Euphrates* is, that he may untwist his own judgements in the same way wherein himselfe did twist them; wee have before heard how his judgements fell upon the Christian world by the sounding of the sixth Trumpet, the foure Angels that were bound in the great river *Euphrates* were loosed, and by this meanes the *Turkish* tyranny was brought in. Now by the powring out of the Vial of the sixth Angel, the spirits of Christian Princes are stirred up to dry up the river *Euphrates*, thereby to make way for the subversion of the *Turke* and *Pope*, and to prepare a way for Gods ancient people to come in, that there may be no more wrath upon the face of the earth.

In the first place, this may serve to provoke us all earnestly to call upon the Lord, that he would stirre up the hearts of Princes to consider, and open their eyes to see how needfull their attempts

Reason.

Use 1.

are to rise up against the Pope: and for that end that they may see that the jugglings of Popery are but thefts, and murders, and superstitions: For when once those things are thoroughly discovered, the meanes of the maintenance of the man of sinne must needs be dried up: How much cause therefore have we to wraastle with God for such mercy, and that our prayers may be so much the more effectuall, strengthen wee our Faith in this, that the Lord will doe it, for he hath promised it, and hath begun to powre out this Vial, and will not cease untill he have left the Pope neither roote nor branch.

Use 2.

Secondly, This may serve to teach us the ready way to subdue the Tyrants of the world, and to take away all their supportance, their walles and Bulwarkes: How should you take *Babylon*? dry up *Euphrates*, and *Babylon* is taken with a wet finger, as when they dried up *Euphrates*, they found it but a work of burning of Reeds, to take old *Babylon*. And how shall you overcome the *Turkes*? dry up but the fountaines of the corruptions of Religion; and you remove Antichrist, and make the *Turkes* easily conquerable, he will not be defenceable then, whereas now he standeth like a wall of brasse, and so will doe untill these streames of corruption be dried up: It was a notable practise that which the Lord directed his people unto, *Judg. 10.* when they cryed unto the Lord to deliver them from their enemies that oppressed them: The Lord recounteth the gracious deliverances which he had shewed them: yet (saith he *Verf. 13.*) you have forsaken me and served other Gods; wherefore I will deliver you no more; goe and cry unto the Gods which you have chosen, and let them deliver you in the time of your tribulation. When they heard that, they confessed their sinne, and put away the strange Gods from among them, and served the Lord; and his soule was grieved for the misery of *Israel*; then the Lord stirreth up the people to thinke upon *Jephthah*, and they easily goe through the worke of vanquishing the oppressing Enemies: In like manner bring but in false doctrine, worship, and government into the Church, and you bring in monsters of men among you, the grand seignours of the world will oppresse and rule over you: On the other side, let the Churches be reformed in *France*, in *England*, in *Scotland*, &c. whatsoever other Nations there be by, that have defiled themselves with Popish doctrine, worship, and government, let them but fall to this worke of reformation, and verily the Lords soule will be grieved for their misery, that they are so oppressed

pressed with a base Priest and his Clergie, who is in the mean while nothing else but a dinghill of corruption; and what need have wee earnestly to strive in prayer with God for these things? and as great Nations are healed, so are particular persons also by being purged from their idolatries, fornications, thefts, and murders; they are preserved from those personall evils; which by Sea or Land might prevaile against them. And the Lord is able to doe it for great Nations as well as for particular persons; for as he puts it into the hearts of Princes to agree and give their Kingdoms unto the Beast; so he can as easily withdraw their hearts from him, and cause them to see the vanitie of their subjection to him: Let us therefore give the Lord no rest, untill he have fulfilled his word; and overturned all his Enemies.

That the powring out of the wrath of God upon the Romish superstition and tyranny, as it will be the drying up of the Popish and Turkish tyranny, so it will prepare a ready way for the conversion of the *Jewes*.

Doct. 2.

When they shall see Christ riding upon a white horse, and going forth conquering to conquer, then shall they be gathered unto him, *Rev. 19.*

Because Popish delusions, Idolatry and superstitions are the greatest impediments of their conversion: No man is acquainted with their writings but knoweth that these things stand in their way: when the streames of idolatry, sorcery, martyrdome of the Saints of God, fornication, and robbery be dried up, then will there be a prepared way for the glorious conversion of the *Jewes*, together with the rest of the Nations, which cannot enter into the Temple untill the seven plagues of the seven Angels are fulfilled, and then will they come in as honourable maides attending upon the Queen; it will be like unto the resurrection from the dead unto them. Many devices there are in the mindes of some to thinke that Jesus Christ shall come from Heaven againe, and reigne here upon Earth a thousand yeares, but they are but the mistakes of some high expressions in Scripture, which describe the judgements powred out upon Gods enemies, in making a way for their conversion, by the patterne of the last Judgement.

Reason.

This may serve to provoke us and all the Churches of Christ, to hold fast the puritie of Doctrine, worship, and government in the Church of Christ: let no streames of Idolatry, nor love of the world, run in our hearts: If our Cowes be our Gods, the Lord will powre

Use.

poore out a Vial upon them, that from 25  $\frac{1}{2}$  they shall sell to 5  $\frac{1}{2}$  price; the Lord hath sometimes threatened that he will famish all the Gods of the Earth, *Zeph. 2. 11.* So that all the Gods of the *Gentiles* shall not be able to provide anymore offerings to be brought unto their Altars, neither *Apollo*, nor *Jupiter*, nor *Hercules* can have any victuals: and so will God deal with our Cattell if they be our Gods, they shall either be worth little, or else he will deny us fodder for them; if they devour our spirits, and take off our mindes from the Ordinances of God; he will rend away any thing that standeth between him and our soules; Therefore as ever we desire that we may prosper, and that there may be a ready way prepared for our comfort, let no streames of Idolatry be found among us, then will the Lord make way for many of his deserved ones to come in among us, or else will make us well without them; For all the silver and gold in the world is his, as the Cattell are his on a thousand hills. Onely let us take part with this Angel in powring out Vialls upon the corruptions that are found in our own hearts; look that there be no corruptions in us, but such as are still drying and drying up, and see if God be not faithfull and gracious to us abundantly; stirre we up our selves therefore, and one another hereunto, and pray that God would stirre up other Nations and people hereunto, then shall we see Gods ancient people brought home, and the Lord shall be one over all the Earth, and his Name one, which will prove a Resurrection unto all the Churches of the Saints.



THE



# THE SECOND SERMON UPON THE SIXTH VIAL.

REV. 16. 12, 13, 14.

*And the sixth Angel poured out his Vial upon the great river Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared.*

*And I saw three unclean spirits, like Frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.*

*For they are the Spirits of Devils, working miracles, which goe forth unto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.*



**N** these words, (as you have heard) is described the powring out of the sixth Vial of Gods wrath. Described it is by the subject upon which it was powred forth; and secondly, by the effect which ensued. The subject was the great River Euphrates. The effect that

followed it, was first the drying up of the waters thereof: and that amplified by the end, *that the way of the Kings of the East might be prepared.* The second effect was a warlike expedition, or preparation thereunto, set forth by the principall Commanders, the Dragon, the Beast, and the false Prophet, and by the Instruments, who are here said to be for their nature, *Spirits*; for their quality, *Unclean*, for their number, *Three*, for their resemblance, *like Frogs*, for their originall, *coming out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.* And that amplified by the cause *for they are the spirits of Devils.* And lastly, they are described by their effects, which are three; 1. *They worke miracles,* 2. *They goe forth to the Kings of the Earth, and of the world,*

to gather them to battell; and thirdly, they doe gather them into a place called in the Hebrew tongue *Armageddon*. Thus is this warre here especially described by their principall Commanders, and Instruments. It is described also by the watch-word, which the Lord giveth unto his servants, against the battell in that time, *Behold, I come as a Thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*

We entred into these words the last day, and shewed you whom this Angel was, what is meant by the River *Euphrates*, who are the Kings of the East, and the way prepared for them: In a word, (only to make way to that which remaines) you heard this sixth Angel that powred out this *Vial* upon the great River *Euphrates*, cannot well bee understood of the Jewes powring out the wrath of God upon the Turkish Dominions; For it is evident from the last verse of the 15. Chapter, that *no man can enter into the Temple till these seven Vials be powred out.* The Jewes therefore shall not be called till the seventh *Vial* be powred out.

*And they that powred out these Vials, were such as came out of the Temple,* Chap. 15. v. 6. out of the reformed Churches, girt with golden girdles of truth; and clothed with pure and white linnen, which is the righteousnesse of the Saints. They that powre out these *Vials*, are godly Christians, professors of the truth in sincerity. Now the Jewes cannot enter into that estate till the seven plagues bee fulfilled. Again, suppose the Kings of the East bee the Jewes, as they are more then probably conceived by Interpreters, yet they cannot bee the Angel that powred out this *Vial*: For the Angel that powred out this *Vial*, hee dries up the waters, and makes way for their consuming in; therefore it is not they that powred out this *Vial*.

Yee have heard that the River *Euphrates* cannot bee properly meant of that River *Euphrates* that watered old *Babel*; because the wrath of God is not upon material Rivers and Fountaines of waters, but onely upon such persons as dwell neere them, or may bee watered by them: but the River it selfe cannot bee it. It is not taken here for one of those Rivers and Fountaines of water which were turned into blood in the 18. verse of this Chapter, by the third Angel: for then it had been so understood the wrath of God had been powred upon him in the third *Vial*, not in this sixth. The Rivers there meant are such Popish Emissaries and Priests, as doe carry the Popish Doctrine up and down the Countrey: Now

*Euphrates*

*Euphrates* washed *Babylon*, and his Rivers are dried up when *Babylon* is taken. Now *Babylon* comes to be taken and destroyed in the next *Vial*, not in the sixth *Vial*, as some have heretofore taken it: But *Euphrates* therefore being that which watered the Citie of old *Babel*, it must be something that doth the like office unto this new *Babel*, unto *Rome*, that waters the Throne of the Beast, that waters the seat of Antichrist: And yet (mind yee) so waters it, that if the waters thereof be dried up, there is way made for the Kings of the East to come in, and consequently way made for the ruine of the Turkish Empire, and Monarchy: For, as yee heard, these seven *Vials* come in, in order, as the seven Trumpets did, to remove the seven judgements they brought in; look how the seven Trumpets sounded, and by their sounding brought in severall graduall judgements, so just in the same order are these *Vials* powred out, and the former judgements removed. As the first Trumpet brought a plague upon the Earth, so the first Angel powred out a *Vial* upon the Earth to remove that plague. The second Trumpet sounding, brought a judgement upon the Sea. The second Angel powres out his *Vial* upon the Sea; and so the rest: The sixth Trumpet (as yee heard) let loose the foure Angels, the foure Turkish Families bound by the River *Euphrates*, which brought in the Turkish Apostasie, and tyranny into the world. This *Euphrates* is such a river as waters *Babel*; and the drying it up did of old make way for the ruine of *Babel*. So will the drying up of this *Euphrates* dry up the force, and strength of the new *Babylon*, and so the Turkish tyranny also. In a word, yee have heard that which hath been the strength and fence of the Turkish Dominion, hath been the streames of corruption and false worship in the *Babylonish*, for so yee read in the ninth Chapter of this Book, and the 20. and 21. verse: That for all this, saith the Text, notwithstanding the letting loose of the Turkes from *Euphrates*, yet they repented not of the workes of their hands, that they should not worship Devils, and Idols of Gold, and Silver, and Brasse, and Stone, and of Wood, &c. Neither repented they of their Murthers, nor of their Sorceries, nor of their Fornications, nor of their Thefts. So that it's evident the Turkish Empire was raised up, and stands to this day as a scourge of God upon the Idolatries, and superstitions of the Church of *Rome*, and upon their Murthers, and Witch-crafts, and Thefts, by which the whole Christian world hath been abused these many hundred yeares.

So that then the Angel that powred out this *Vial*, yee heard to

be those ten Christian Kings, of whom ye read more at large in the next chapter, that shall dry up this Fountaine, that is to say, the streames of Antichristian worship, and pollution; shall stop the course of it. They shall stop the course of those murtherous Inquisitions; they shall stop the course of those Thefts, and Indulgences, and Penances; they shall stop the course of those Whoredomes, wherewith *Babylon* hath been made drunk, the cup of her Fornication. Now when this streame of corruption is dried up by the reformation of Protestant Kings; it shall come to passe, that there will be a way made for the Kings of the East to come in: for yee heard, that by the Kings of the East, are properly meant the *Jewes*, as being of old called Kings, a Royall Priesthood, so that way is made for them by this reformation of religion in Christendome: The removing of those abuses (to wit) of the corruption of Religion, and Popish superstition, and idolatry, way is made for their conversion; and doe but dry up those streames, and then you leave *Babylon* dry, and you leave the Turkish Monarchy weakened: for the staffe of the Turkish Monarchy is the superstition of Antichristianisme.

From hence therefore ye have heard already these two notes gathered and handled: The first is this, that the dayes are coming, wherein Christian Princes shall dry up the streames of Antichristian corruption in Religion; and thereby also dry up the fountaines of the streames of the Turkish tyranny.

Secondly, yee have heard this note (also) gathered and handled. That upon the drying up of the streams of corruption of Antichristian Religion, and of Turkish tyranny, way is made for the conversion of the *Jewes*, the ancient people of God.

Of these two we spake the last day; and thus much was needfull to be repeated, that ye might understand where we are. To proceed to the next note then, the third that concerns this *Vision*, but the first at this time: Let me first gather the Note, and then shew you how it rises out of the Text: then give some grounds of it, and make use of it as the Lord shall help. The note is this.

*Dott. 3.*

Upon the drying up of the streames of the corruption of Religion in Christendome, the Dragon, the Beast, and the false Prophet, shall send forth their choicest instruments to stirre up and gather together, both Popish and Pagan Princes into a great battell, to withstand the Reformation of Christians, and the conversion of the *Jewes*.

This

This is the summe. See all these points expressly, and distinctly delivered, and fully, in these two verses, the 13. and 14. For further then, so I shall not goe at this time. And this one note opens both these verses, and all the passages therein.

First, yee see upon the powring out of this *Vial* upon the river *Euphrates*, and the drying up the streames thereof, that is, upon the drying up of the corruptions of Religion, superstition, Idolatry, Murthers and Whoredomes: restraining and drying up all such Fountaines, what followes? Hee saith, *The Beast, the Dragon, and the false Prophet, sent out of their mouthes three unclean spirits, like Frogges; which goe forth unto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.*

To open this Doctrine, and the words a little.

First, for the *Dragon*, yee have heard it noted before (from the 12. of the *Revelation*, verse 9. him to be the old Serpent, *Satan*: but taken chiefly, as he doth act, and governe, and dwell in the *Romane* State: And therefore hee is described to have *seven Heads, and ten Hornes*, in the third verse of the twelfth Chapter. But take him as he is *Satan* spiritually, and he hath neither Heads nor Hornes. Take him as hee governes *Rome*, and so hee hath seven Heads and ten Hornes. The seven Heads, are seven Hills: and the ten Hornes are ten governments, who then is the Beast? The Beast (as yee have heard) he is described by the very same Characters, seven Heads and ten Hornes, *Rev. 13. verse 9.* it is said to bee him to whom the Dragon hath given his power, and his Seat, and great authority; it doth therefore hold forth the *Romane* State; not *Rome* Pagan, nor *Rome* Christian, (as yee have heard;) It remaines therefore to be *Rome* Antichristian: Which is that? The *Romane* visible Catholique Church: that's the first Beast, which claimes all the power by pretence of Religion, which old *Rome*, and the *Romane* Monarchy claimed by force of Armes. Who is then the false Prophet? The false Prophet he is never mentioned before in this Booke, not by name; and yet he is spoken of here as well knowne: It appears therefore, this false Prophet is the second Beast: in *Revel. 13. verse 11.* to the end: The second Beast there is said to worke miracles: in the 13. verse, *hee doth great wonders, &c.* And verse 18. *Hee deceiveth them that dwell on the earth by the means of these miracles, &c.* And the same yee shall read of the false Prophet, in the nineteenth of the *Revelation*, verse 20. *The Beast was taken, and with him the false Prophet,*

phet, that wrought miracles before him, with which hee deceived them that had received the mark of the Beast.

*And them which worshipped his Image, &c.*] The description is the same of the false Prophet, and of the Beast: both of them holding forth the head of the *Romane Church*: The false Prophet *Balaam*, the Bishop (or Antichrist) of *Rome*. So that it doth imply thus much, that the Dragon, and the Devill himselfe did stirre up, not the Pope onely, but the whole Catholicke Church, to gather into some Councell, or some other solemne meeting, some chiefe concourse of them, who by common consent shall (out of their mouthes) that is to say, by their commands, their Canons and Decrees, for that is out of their mouthes: out of their commands, out of their Edicts, out of their Injunctions, *shall send forth their unclean spirits*; Spirits they be for nimblenesse and activity; Spirits they be for impetuoufnesse and strength; Spirits they be also for close and cleanly conveyance: There is no stopping the gates against Spirits, yee cannot so stop the Cinque-ports but they will in; they will enter into any Court, Princes Palaces, or great mens Houses; there's no hindering of them, they have a cleanly conveyance, and secret and close passage. *And they are also Spirits of Devils.* It is not the ordinary word *Devil*, but *Demon*, the which is wont to expresse Spirits for their knowledge and learning: They are learned Spirits, and yet Devils for their deceit and mischief: *Ye are of your father the Devill, and the workes of your father yee will do,* *John* 8. 44. Liers for deceit, and murtherers for mischief. These are the Spirits he sends forth, which surely comming as they doe, out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet: they are not Spirits properly so called, they are therefore Emisseries sent forth by them, men of nimble wits, and parts, active for nimblenesse, and close conveyance, and full of deceit and mischief. And these are the Spirits are sent forth, and here said to be the three Spirits comming out of their mouthes, not as if one came out of the mouth of one, and another came out of the mouth of another: but all three of them came out of all their mouthes together at once. It is not rightly translated here, that he saith he saw them comming out; for the word *comming out*, is not in the originall: *but hee saw them out of those mouthes*, out of those mouthes they had come, thence they had their originall, and from thence they sprang.



Much inquiry there is who they should be : I will not trouble you with varietie of mens judgements : The Dragon is no more here the Turkish Empire then before, but the Dragon here is he that is before called *Satan*, acting *Rome*, and so hath seven Heads, and ten Hornes ; which are the Armes of *Rome* , as yee have heard before, not of *Constantinople* : And it is he that consults and conspires with the Beast of *Rome* to send forth these three uncleane spirits. Now if you shall put all together that hath been observed by different Interpreters, and consider withall what kinde of spirits the Catholick Church, and the head thereof ( the Bishop of *Rome* ) hath troubled the Church withall, yee shall finde they all fall under three sorts : three sorts of spirits they doe all issue from ; and these have all inspired and breathed into them the very Character of the nature which is found in the Dragon, the Beast, and the false Prophet. There are many rables of Popish orders, which were endlesse to name now : But they are all summed up in three heads : for all the other are but hangbies, and traines to them : all the Emmissaries of *Rome*, the spirits whereby she hath troubled the Church, they all fall under these three, either Cardinalls, Bishops, or Jesuites : and under the Jesuites I ranke all regular Fryers, they are all of them of one nature, regular men , Cloyster-men ; of which the Jesuites are the chiefe ; and I would rather instance the Jesuites, because the rest of that rabble ( the other orders of Fryers and Monkes ) they are described not under the name of Frogs, but under the name of Locusts, chirping creatures, as the Frogs are croaking : and both come out of the bottomlesse pit : But the other are more like Locusts, in the 9 Revelations 3. to 11. They be both of them mischievous , both the Locusts, and the Frogs too ; but the Frogs are a little too dull for this kinde of employment , which is attributed to the Frogs : but these three the Dragon, the Beast, and the false Prophet, send forth the Cardinalls, the Bishops , and the Jesuites : yee shall finde the quintessence of nimble wits in these Spirits ; active and nimble spirits, yee shall finde them close and secret in their conveyances, like spirits : no part can be so secretly watcht but they will enter in, no gates of Princes Palaces so secret but they will enter them. And uncleane they be, as neither fit for meat nor for sacrifice : as uncleane Beasts were. They are neither fit for Church nor Common-wealth : neither fit for the one nor the other, neither for meate nor sacrifice : uncleane also arising out of the mud ; uncleane in their Doctrine, rooting out the Doctrine of life ;

unclean

uncleane in their conversation, as all false Teachers more or lesse be, *Jude* 8. and 10. *verse*. And making the Countries uncleane where they come: they let loose the reines and open a doore unto all licentiousnesse and prophanenesse, *Three unclean Spirits like Frogs*. This description of them, likening of them to Frogs, doth exclude them from the Locusts, for they are not *Amphibia* (as they call them) such as can live upon the Waters or Earth: for Locusts love not to be in the Waters; but these are indifferent on Earth or Waters: Therefore these three can indifferently live either upon the Waters, or upon the Earth; and even as well in the one as in the other. It is indifferent to them whether yee imploy them in Churchworke, they can domineer there, or whether you imploy them in State-matters, they are as free, and as busie there, in the Courts of Princes, and the states of Common-wealths, and as impetuous there, and as active there, and as cunning, and as domineering, and Lordly there, as they are in the Church.

And therefore looke as were the plagues of *Egypt* (which is called *Sodom*) so are these plagues of spirituall *Sodom*. The Frogs they came upon them cunningly, and would come into the Kings Palaces, and no place could be kept free from them: Even such are these three unclean spirits, no place can they be kept out from. And like unto Frogs are they for their continuall croking nothing but one kinde of tune: their own matters they never leave croking of, not like these Frogs here in *America* that have a severall tune in each part of the yeare, but they are alwayes in one, or two, or three at the most; either the Catholicke visible Church, or the Pope the Judge of controversies, or of visible succession. And then looke as yee see it is with Frogs, they are most busie with their notes when it growes darke, and in the heat of the day they are a great deale more silent, for then they get them downe into the mud; so it is with these unclean spirits; they lie close if the light of the Gospel shines forth brightly; And if it grow warme in the zeale of the spirits of Christians, then yee heare no newes of them, but they are in some muddy places then, they are hush: then: If you should come with a torch in the midnight, they are silent and still then.

But now when there is want of light, or want of heat of Religion, then it is indeed that these spirits are most croking, and tumultuous, and unquiet: but otherwise if the spirits of Christians and States-men grow warm in Religion, there's no noise nor newes of these spirits; so these are the three unclean spirits that come out  
of

of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. And these three have left a spice of their own nature in them, the Devill hath left a spice of his murther and malice against Religion, and well ordered government tending to disorder; the Catholicke Church hath left them her state & preheminance, her lordly dominion and spirituall supremacy, and authoritie, carrying all before him; The false Prophet hath left them corrupt Doctrine, and corrupt worship; These corrupt all where they come, and with cleanly conveyance in the Name of the Lord; and thus saith the Lord: when indeed it is nothing but the meece inventions of the sinfull false hearts of the sonnes of men. To goe on a little further in the exposition of these spirits.

*They are the spirits of Devills,* That is to say, all of a devillish nature; they are not Gods spirits: men they will be accounted to be, but they are spirits of the bottomlesse pit, the spirits of Devills, Devills for learning, and Devills for deceit, and Devills for mischief.

*Working miracles,*] It is a proper worke of the second Beast, but they are all but lying wonders, *They come* (saith the Apostle Paul) *with all power of signes and lying wonders,* 2 Thes. 2. 9. And these being all thus furnisht, the Text tells you,

*They goe forth unto the Kings of the Earth,*] By *Earth* in this book is meant the Earthly Religion, and so to the Princes of Earthly religion they goe forth, therefore they goe unto the Kings of the Earth, *And of the whole World*] They doe not containe themselves in the limits of Christendome, but the other Princes, the Princes of the whole world (that is to say) to Pagan Princes. They would have power to prevent (if it were possible) this great mischief to themselves, that they might crush these Christian Kings that brought in the reformation; Therefore they goe forth to the Kings of the Earth, and of the whole World, *To gather them to battell, To the battell of that great day of God Almighty.*] That's not the last Judgement, (as some have thought) there will be no warring then; but every day of great execution is called a great day of God Almighty. But that we shall speake to (God willing) when we come to it, of that great day of God Almighty.] But what day is that? yee have it expounded in Rev. 19. 17. *It is the day of Gods great Supper; that yee may eate the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, &c.* This is the great day of God Almighty.

ty, on which these worldly and wicked, these Popish and Pagan Princes, with all their power, and all their forces, and armies they are able to make, shall come forth against the Lord Jesus, and against these Christian Princes, that have been serious, and studious in the reformation of Religion, and in the drying up of these streames of corruption. Thus you see the words opened, and the plaine and true meaning of them. I cannot speake of the coming of Christ now, and of the gathering together to the great battell of *Armageddon*, and I would not open more then I am able to finish at this present. Therefore now consider the Doctrine againe, and the truth of it, how it doth plainly arise from the words of the Text.

Upon the powring out of the sixth Viall, (that is to say) upon the drying up of the current and streames of the corruption of Antichristian Religion, or Christian Religion (for Antichristian Religion is but the corruption of Religion in Christendome,) the Dragon (that is to say, the Devill) and the Beast (that is to say, the *Roman* Catholicke visible Church,) and the false Prophet (that is to say, the Pope the head of the Church) did send forth out of their mouthes (that is to say, out of their commands) three unclean spirits, (that is, Cardinalls, and Bishops, and Jesuites.)

To stirre up the Princes of the Earth, and of the whole World, (that is, both Popish and Pagan Princes) to a great battell. To what end? yee may see by the occasion of it, it was upon the powring out of the Viall of the wrath of God upon the streames of corruption of Religion, therefore they would turne the streame againe to prevent the way of the Kings of the East, (that is) the conversion of the *Jewes*, by bringing in old Idolatry and Superstition, spirituall Adulteries, and Whoredomes, and Witchcrafts, for the maintenance of the Sea of *Rome*.

Thus you see the point plaine from the Text, neither is there any difficultie that remaines for the opening of it, that I doe discern.

Now then for the Reasons of the point, and so briefly to come to the Use. The reasons are two, why that upon this drying up of the streames of corruption of Religion these three great Commanders should thus send forth such kinde of Emissaries, instruments that will be active and nimble to gather such a fearefull Battell against the Lord, and against his servants.

The first reason is taken from the nature of their Kingdome. Antichrists Kingdome is contrary to the Kingdome of Christ, his Kingdome is not of the Earth, theirs are from beneath; his Kingdome is not of this World; but theirs are of this World. These are of the World, saith *John* speaking of Antichrist, in the 1 *John* 4. Chapter 6. Verse. And therefore (minde yee) the weapons of their warfare are carnall, full of malice, and full of envie, and devillishnesse; their instruments are not spirituall, but carnall, and worldly. And therefore being thus shaken as they are, their returne is not to Fasting and Prayer, or the power of the holy Ghost, or the power of spirituall gifts, or so forth; these are estranged from them: And now they fall to carnall policy and worldly power, and devillish engines, and instruments, these are fit for this use. This is one Reason.

The other reason is taken from their implacable malice and hatred against the reformation of Religion, and the conversion of either *Jew* or *Gentile*, to the saving knowledge of the Lord *Jesus*, there is nothing more grievous to these spirits then the prosperitie of Religion, they gnash their teeth for paine in the former Viall, this is that will vex them more then all the rest, to see these Rivers dried up, and these streames dried up, and now the holy Citie of *Rome* blasted; this doth stirre them up to implacable malice, and mischief: and now they care not who they confederate withall, so they may crush the Christian Princes, and hinder reformation; It was truly prophesied of by the Apostle *Paul*, *That evill men and seducers shall waxe worse and worse, deceiving and being deceived,* 2 *Tim.* 3. 13. So it is with these evill men here, if they see they cannot get victory over Protestants, though they have pretended warre with the *Turke* for the recovering of the holy Land, yet now they will consent with him; they sticke not who they agree with, so they may maintaine their warre. To come then briefly to make some use of what yee have heard: the use of the point is thus much.

First, It may teach every noble wit, and every active spirit, and every man of cleanly conveyance, not to pride himselfe, much lesse to blesse himselfe in such gifts and parts: what ever they be, pride not your selves, blesse not your selves in them; you see here is a generation of nimble spirits, and active wits; cleanly spirits, spirits of as neat and cleanly conveyance as ever the world saw; men full of wit, and full of dexterity; men good for Church (as they count it)

notable there ; and notable for the Common-wealth ; they are marvellous fit for all kinds of imployment in their owne wayes, and that's very large for their owne ends ; and yet see they are but made instruments to the Dragon, to the Beast, and to the false Prophet : so that verily if a man now should take pride in his gifts, and blesse himselfe in the activenesse of his spirit, and cleanly conveyance, applaud himselfe in such kinde of enlargements as these be, I tell you the Devill hath as quicke wits as you are ; and as active spirits as you are ; and men of as dexterous conveyance as you can be ; And therefore never pride your selves in these, they are such as are as fit instruments for the Devill as for Christ, and many times the Lord Jesus takes lesse delight in such as these, then he doth in plainer and simpler men ; *I see your calling, Brethren, (saith the Apostle Paul) in the 1 Cor. 1. 26. how that not many wise men after the flesh, not many mighty, not many noble are called.* It is I say (therefore) an abasement unto all flesh, and unto all the glory of the flesh ; all flesh is as Grasse, and the goodliest of flesh and bloud, is but as the flower of the Field that fadeth away : take it at the best it's but a Flower, but take them as they may be improved by Satan, none more mischievous, none more active instruments for the Devill, for sinne, for corruption, then these fine quicke wits and spirits be, these nimble wits, these active spirits ; pride not your selves in these things, I say ; these are the most dangerous, if the Lord set not in to take hold of them ; pride not your selves (therefore) in these things. The more learned and witty you be, the more fit to act for Satan will you be if the Lord leave you, the more neat handed, and quicke witted, and nimble spirited you be, the more notable, and profitable will you be for the Devill, if he take hold of you : pride not your selves (therefore) in these, much lesse allow your selves in sacrificing of these to Satan ; But see you doe sacrifice your wits, and spirits, and dexteritie, and what ever you be, or have, as a living sacrifice to Christ Jesus, to his advantage ; or else they will be improved to the service of the Devill, and his instruments, the great and monstrous Beast, the Roman Catholicke visible Church, and the head thereof, the holy Father the Pope, as they call him.

Use 2.

Secondly, it may take off the fond doting of the sonnes of men upon the learning of the Jesuites, and the glory of the Episcopacy, and brave estate of the Prelates. I say, bee not deceived with these pompes, and empty shewes, and faire representations of a goodly condition



condition before the eyes of flesh and blood, bee not taken with the applause of these persons; yee have many at this day, that stand and wonder upon the reading of the Jesuits, at the witty inventions, and marvellous dexterity of judgement. They are strong perswaders, and strange practitioners of what they take in hand: marvellously are men taken with the strength of their judgements, and the strength of their wits; and dote marvellously upon the Cardinals, and upon the Bishops, and upon the Jesuites, and upon holy Catholique mother Church, and their holy Father the Pope. These are the Gods many of them doe adore.

I pray doe but look well upon them all, what are they all of them? Let but the holy Ghost give his judgement of them, (who is only wise) let his counsell be taken, and what? They are spirits indeed, but unclean spirits, spirits of Devils, that come out of the mouth of the Dragon, and out of the mouth of the Beast, the *Romane* visible Catholique Church is in the esteeme of the Holy Ghost, a monstrous Beast, (as yee heard in *Rev. 13. vers. 1.*) And the head of the Popish Church a false Prophet. And what are these nimble wits, and goodly glorious persons yee speak of? Unclean spirits, neither fit for meat nor Sacrifice, neither fit for Church nor Common-wealth. Oh, yee will say, they are fit for both: But, saith the holy Ghost, they are Frogges, and not Church-men, (as they call them) and unclean, and not fit for Civill use: neither fit for Church nor State, but fit to corrupt both, and breed corruption in both: Frogges they are, and their Songs are much what as Frogges are, if yee mind them, their note is alwayes much at one, either visible succession, and that's one note; The Judge of controversies, which they say must bee the Bishop of *Rome*, and the *Romane* Catholique visible Church, the holy Mother Church, as they call it, these are their Notes, their Song, but it is but a Frogge-like Song, what ever they thinke: and yee shall ever finde it, that when Religion hath been most lightsome, and Princes and States-men have been most warme in Religion, then yee shall heare no noise of these Frogges, they lie close in the mud: But when Religion grows dark once, the shadow of the Sunne growes low and large; when Christians wax cold, and Courtiers begin to be Popish, or carnall, or I cannot tell how conformable to the corruptions of the times, then they begin to croke loud, and all things must bee as they will have them: But I say, take them as they be, and they are but un-

clean Frogges, that doe corrupt both Church and State. And (mind yee) they are confederate with the Dragon, the Beast, and the false Prophet. You shall find it in time they will be confederate with *Turk* or *Russian*, *Indian* or *Infidel*, they will bee ready to confederate with them all, and make no scruple of these things. And yet they (as men think) are the onely Patriarchs, and make the greatest shew of Religion: be not deceived, you see how the holy Ghost describes them. And let those that are of God learn what they are.

Use 3.

And thirdly, this may serve to teach Christian Princes and States, that when Religion comes to be reformed, they must looke for battels, and great battels: There is no hope that Satan will rest, the Dragon cannot rest when his Kingdome is shaken. And he hath such of his confederacy, the Beast and the false Prophet, that cannot be still; especially when the streams of *Rome* begin to decay, the streames that doe water and refresh *Rome*. Then looke for warres, and tumults of warres, great warres, mustering up of Popish Princes and their Armies, and Pagan Princes and their Armies, there will be no backwardnesse in these earthly spirits in this case, to the captivating of all (if it were possible) to the maintenance and supportance of *Rome*.

Use 4.

And last of all, and so I make an end; let this be the last Use, It may serve to bee some ground of stay unto Christian Princes, and such as shall be instruments of this Reformation which this sixth Angell brings with him, instruments of this wasting and drying up of the corruptions of Religion which shall waste *Rome*: I say, though great warres may arise from all the chiefe Princes of the world, both Popish and Pagan, and a great day of battell it will be when ever those dayes doe shine forth (as hastening they bee,) why, yee shall finde this to be the comfort of it, a great day it shall be, it is so said in my Text; but not a great day to the Beast, nor a great day to the Dragon, nor a great day to the false Prophet, (they look for a day of it) but it shall be a great day of God Almighty: Men are afraid if they stirre they shall bring warres about their eares: True, they shall doe so, they will arise at once; but though the battell will be great and terrible, yet neverthelesse most comfortable to the people of God. It will be a great day indeed, but a great day of the Lord God Almighty, that hee may offer a great sacrifice to himselfe by the hands of his servants, that all the fowls of prey, and the beasts of prey, may all of them come, and eat  
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the flesh of Kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of Horses, and of them that sit on them; and the flesh of all men both free and bound, both small and great. It will I say, be a great sacrifice to the Beasts of prey, and the fowles of prey: It shall be a great day indeed, but it shall not be a great day to the Papists, not a great day to the Dragon, nor to the Romish Catholique Church, except it bee a great day of their destruction, and that it will be indeed, as yee shall see when this battell is to bee fought in the nineteenth Chapter, and they shall never trouble the world more, that will be the issue of it. The Dragon is reserved to a further day, but he shall be bound for a thousand yeares, and afterwards shall make a great battell with the Saints, but after that shall be taken, and then cast into the lake for ever. But this will be a great day of God Almighty, wherein hee will powre out all the *Vials* of his wrath upon the enemies of God, and his people, that the Name of the Lord God Almighty may bee praised from the rising of the Sun, to the going down thereof.

And therefore great and wonderfull are the works of the Lord that he doth reserve for after ages, wherein the loftinesse of man he will lay low, but his Name only shall be exalted, *Esay* 2. 2. Speaking of a farre lesse day then this that I am now speaking of; It will be a great day to the glory of God, and the good of his people, to the enlargement of the Church of Christ, but of destruction to the enemies of the Lord Jesus: That they may bee overthrowne, and taken and cast into the bottomlesse pit, never to rise up again.





# THE THIRD SERMON UPON THE SIXTH VIAL.

REVEL. 16. 15.

*Behold, I come as a Thiefe: Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*



**Y**OU have heretofore heard, that these words set forth a description of the pouring out of the sixth Viall. Set forth it is by the subject, upon the great River *Euphrates*. By the effects, they were double: First, Immediate, the waters thereof were dried up. The second was accidentall and mediate, warlike preparation. The former effect of drying up the River, was amplified by the end, *That the way of the Kings of the East might be prepared*. The accidental effect, (which was warlike preparation) was set forth by a double argument: First, by the efficients, Principal and Instrumental. Secondly, by the watch-word which the Lord gives his people. The efficients were (principally) the Devil, the Beast, and the false Prophet. The Instrumentals were certain spirits, for nature: three spirits, for number: Unclean, for quality: Like *Frogges*, for similitude: Out of the mouth of the Beast, the Dragon, and the false Prophet, for their original: which are described by their effects, which are three: *They work miracles; They goe forth to the Kings of the earth, to gather them to battell: And thirdly, They doe gather them together into a place called in the Hebrew tongue, Armageddon*. The watch-word, which is the second Adjunct, observed in this warlike preparation, is the watch-word of the Lord Jesus to his people (in the words of my Text,) there are two parts of it: First, a description of the manner of his comming, by a comparison taken from the manner of a Thiefe: *Behold, I come as a Thiefe*. The second is a word of promise unto such as watch, and keep their garments at that time. The promise is first of blessednesse to them: And secondly, the prevention of the discovery of their owne nakednes and shame: *Blessed is hee*  
that

that watcheth, and keepeth his garments, lest hee walk naked, and they see his shame. Not to repeat what hath been delivered, that which offereth it selfe here to our consideration, is a two-fold Doctrine. The first is this :

Doct. 1.

When Frogges and unclean Spirits, (that is to say) when Popish Instruments shall goe forth, *To gather the Princes of the earth, and of the whole world, unto battell*: and those Princes shall go forth to battell against the Lord and his people: it is behoveful for the people of God, to behold the Lord Jetus comming against them, or *comming to them as a Theefe*. That's the Note: when the Lord exposes his people to great trials, by the builie diligence of those Frogges, or by the violent rage of the Beast, and Kings of the earth, against Religion; the Lord then calls his people to behold him comming upon them, (I mean upon all the professors of the Gospel) the Lord calls them to look upon him comming at them, or *comming to them as a Theefe*. Behold (saith he) *I come as a Theefe*. When doth he say so? When these Frogges were let forth: Those unclean spirits of Devils sent forth to stirre up *the Kings of the earth, and of the world, to gather them to battell*, against the Lord, and against his people, and against Christian Religion, and them that maintain it. Then, *Behold, I come as a Theefe*: They are the words of the Lord Jetus. Because the Notes are double that the Text holds forth, I must be brieve in either of them.

*As a Theefe.*] The Scripture hath respect to a four-fold manner of a Theefe comming. He doth not come as a Theefe in injustice, or robbery: That the holy Spirit of the Lord Jetus cannot bee capable of. How can he steale any thing from us, which is not his owne? There is nothing but it is his, and therefore in that sense hee cannot be said to come as a Theefe, but yet as a Theefe hee can come suddenly, and he can come secretly and slyly, yea, and hee can come also violently, and terribly, as a Theefe.

Thus he can come, and thus hee is described in the Scripture to come; which, though some think it to bee at the last judgement, yet I cannot so conceive it; for here's a world of businesse that is to be transacted after this Vial is poured out: above a thousand yeares after this, before the comming of Christ to the last judgement; but his comming in any notable judgement, his comming, especially if it be a comming suddenly, and secretly, and powerfully: It is comming as a Theefe, as you have an instance of it in Rev. 3. 3. to the Church of Sardis, *I will come on thee as a Theefe*. How like

like a Theefe? *Thou shalt not know what houre I will come upon thee.* And so in Luke 12. 39. *If the good man of the house had known what houre the Theefe would come, he would have watched, and not have suffered his house to be broken through.* But comming suddenly, and secretly, at unawares, therefore it comes to passe, that the good man of the house is asleep, and the Theefe breakes through and steale, when all is hush, then he comes like a Theefe in the night, *1 Thess. 5. 2. Your selves know perfectly, that the day of the Lord so commeth, as a Theefe in the night.* So like a Theefe he comes suddenly and secretly. Thirdly, he comes as a Theefe, to take away and bereave a man of such goods as he carnally keeps, not to steale from him, but to recover his own: Though not as a lawlesse Theefe stealeth, yet as a just recoverer of his Fathers goods out of the hands of those that have not been faithful in improving of them, *John 10. 10. The Theefe commeth not but for to steale, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*

And so he may come also to kill; but not unjustly, as a Theefe, but verily as a just Judge, upon those that doe not watch, and keep their garments: He may take their garments and leave them naked, that men may see their shame, and justly too, because they have not watched, but have suffered themselves to be defiled.

Thus then Christ will come at that time (yee shall have many men serious of Reformation, when the Lord shall dry up the River *Euphrates*, that makes glad the Citie of *Babel*) when the ten Kings shall come to make the Whore delolate: the Lord will then come and try all those Kings and their Souldiers, who ever they are he will try them: in the Frogs he will try them, secretly and slyly, for they will not cease to be enchanting, as secretly as they can, into the hearts of Kings, and all godly spirits; to turne things back againe into the former course of corruption: into those idolatries and thefts, which made glad the Citie of *Rome*, and which did uphold the *Turke*.

And in the Kings of the earth, and of the world, he will come upon them as a thief violently and terribly, to shake the hearts of all the Kings of Christendom (as its called) to withdraw them from the Reformation of Religion, which they shall be zealously addicted to; suddenly to drive them to their former superstition of their fore-fathers. So in one sort of these, he will come as a thief, secretly and slyly; In the other sort of these, he will come as a thief, violently and terribly.

If



If yee shall ask the reason of the Point, the reason is shortly this; First, it is taken from the instrument in which Christ doth come, for Christ is many times resembled by the instruments which he useth; if he useth instruments of a still voice, then he comes not with a rending, but with a still voice: so yee read in 1 King. 19. 12. So here he comes in these unclean spirits, for the Lord acts them; he comes in potent Princes, for he is said to come in the likenesse of these, he comes in them both; and he is said to come as a thief, in the likenesse of these Frogs, because they come in his likenesse. *Yee shall know many false Prophets come in my Name* (saith Christ) *Mat. 24. 24.* Take heed of them, for they shall deceive many; they shall come secretly, and slyly, and play legerdemain, and by that means deceive many; and they shall come outrageously, first against the Lord and his people; and the Lord comes forth in their rage: that look as it is said (by some Interpreters) of Paul, 1 Cor. 15. 32. *He fought with beasts at Ephesus; after the manner of men*; they interpret it thus, not that ever he was put to any such triall (that any probable Stories mention) in Ephesus, or any where else; but *he fought with beasts at Ephesus, after the manner of men*; because, the men of Ephesus fought with him after the manner of beasts: So Christ is said to come in these men, because they come in the name of Christ, and plead for the Catholick Church of Christ, and the Vicar of Christ, *Behold, I come as a thief*; they are all but thieves, though they pretend to come in the name of Christ; that may be one part of the meaning: But yet notwithstanding, this that followeth doe I most of all cleave unto, not excluding that.

This may be another, taken from the authoritie of Christ, and power of Christ, in leading a people into temptation, what ever the instruments be; I say it is the Lord Jesus that leads his people into all kinds of temptation, whatsoever the instruments be: If any Prophet be deluded; it is Christ the Lord hath deluded that Prophet: Or if any Tyrants be set up; it is the Lord that sets them up: Or what ever unclean spirits come against his Church; it is the Lord that stirred them up; it is the Lord that stirred them up unto this battell against his Church; it is the Lord that stirred them up, what ever the instruments be; be they Frogs, or unclean spirits that gather to the battels of Prey: And therefore we are taught to pray in (that which is commonly called) the Lords Prayer (*Mat. 6. 13.*) *Lead us not into temptation*: We pray to the Lord; that he would not lead us into temptation: As who should say; to the Lord it be-

longs to bring one creature against another; the Devill against Eve, and Eve against the Devill; the Lord it is that brings the evill, who ever be the instruments; it is the Lord that brings his challenge into the field, he brings Goliath into the valley of Elah. And therefore when it is said, 1 Chron. 21. 1. that Satan rose up against Israel, and provoked David to number Israel; in 2 Sam. 24. 1. it is said, The anger of the Lord was kindled against Israel, and he moved David against them, to say, Goe number Israel and Judah. The Lord was angry with the people, and then he let Satan loose to tempt David to number the people: It was the Lords doings, though it was Satans act. And so, when Adiciah in his Vision saw the Lord sitting on his Throne, and all the Hosts of Heaven standing by him, on his right hand, and on his left; And the Lord said, Who shall perswade Ahab, that he may goe up, and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner; At length (saith the Text) there came forth a spirit, and stood before the Lord, and said, I will perswade him: And the Lord said unto him, Wherewith? And he said, I will goe forth, and I will be a lying spirit in the mouth of all his Prophets. And he said, Thou shalt perswade him, and prevail also: (saith the Lord) Goe forth and doe so. 1 King. 22. 19, 20, 21, 22. So that (munde you) who ever goes forth, the Lord sends him, the Dragon, the Beast, and the false Prophet; may give one Commission; but the Lord gives him permission; yea, and (I may say) Commission too: For in effecting the thing, the Lord doth it; that as David saith of, Shimei, The Lord hath bid him curse me: (that is to say) he hath given him effectuell liberty, and opportunity to doe the things, as if he had given him a command to doo it. This false Prophet arise (saith the Lord in Deuteronomie, Chap. 13. Vers. 12.) and give thee a signe, and a wonder; saying, Let us goe after other gods, Thou shalt not hearken unto the words of the Prophet, or unto the dreamer of dreames: for the Lord your God proveth you, to know whether you love the Lord your God with all your hearts, and with all your soules.

The Lord will suffer such to come, and this he doth to try his people, so that (munde you) it is the Lords doings, it is he that commands a cheefe, when he comes like a cheefe: it is the Lord, that sends forth such that are clothed with sheeps skins, but inwardly are ravening wolves; though they have no direct commission from God, yet they have such secret permission from God, and commission by giving them opportunity to doe that which they come for, that indeed the Lord comes: Beloved, think it not strange (saith the

Apostle

Apostle Peter, 1 Pet. 4. 12.) concerning the fiery trial, which is come to try you, as though some strange thing happened unto you. He means the ten Persecutions, the Persecutions in Nero's time, and those that were to follow. Let no man think it strange; why? for judgement must begin at the house of God, so that (mind yee) all the fiery trials, what were they but the judgements of God? God sends them forth in his fatherly wisdom, and by his soveraigne Authoritie, to try the patience, and wisdom, and watchfulness of his people: And therefore it becomes the people of God, when they see such creatures budge, and when they see the Kings of the earth stirre: then, Behold, saith the Lord, I come as a thief, suddenly, secretly, slyly, and violently.

And the use of this point serves to teach us neither to justifie men, nor to condemne the Lord Jesus, for that were a sinfull violating of the Scripture. Let it be therefore a caution to teach us to avoyd both these, and neither to justifie theft, nor to condemne the Lord; it is not the Lords meaning, but make account of this, though the Lord come as a theefe, that doth not justifie theft, but aggravate the sin of theft: If a theefe shall make use of the opportunities, which the providence of God puts into his hand, of the nimbleness of his wits, and the authoritie he hath in his speech, and the power he hath with Princes: I say that man that shall abuse such things as are given him of the Lord, this doth not excuse their sin, much lesse justifie it, but it aggravates it, and they shall find it so one day. It is a very divine speech of our Saviour, Job. 19.

10, 11. Pilate saith to him, Knowest thou not that I have power to crucifie thee, and have power to loose thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered mee unto thee hath the greater sinne. And it implies also (and it had been a wholesome lesson for Pilate to have suckt out of it) that it was the greater sinne in Pilate, to abuse his authoritie, to condemne the Lord Jesus.

For Judas to betray Christ to the Jewes Ecclesiasticall Authoritie: and for the Jewes to deliver Christ into the hands of Pontius Pilate, it was a great sinne, and so much the greater, because Pilates authoritie was of God; and they would arme the sword of God against the Lord Jesus: And if Pilate had the power given him of God, either to crucifie Christ, or loose him: if he shall abuse his authoritie, in putting Christ to death, as he did: Then he that delivered me unto thee hath the greater sinne: But thou then that doest

abuse thy power, to crucifie mee, shalt be found very sinfull in the end: So that, that will not excuse any Instrument for abusing the power for such an end. It God raise up *Pharaoh* (*Exod. 10. 16.*) to make his power knowne, and to declare his name thorow-out all the world: if he shall abuse this Authoritie, the more heaue will the wrath of God be upon him; and it will not be for him and such like to complaine against God; and say, he hath ordained me to it; *Oh man who art thou that disputest against God?* for God neuer doth it, but being over-justly provoked by the creature. Therefore so much the greater is the sin of any that will abuse their wits and parts in a way of sin against God: And therefore it must teach men to beware of excusing theft: And neither is there unrighteousnesse in Christ, *For the Lord is righteous in all his wayes, and holy in all his works,* *Psal. 145. 17.*

He doth not these unclean spirits (Cardinals, Bishops, and Jesuites) any wrong; but even as the Seraphims cayed one to another, so let us learn, *Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory.* When is this? When he sends *Isaiah* to harden the hearts of the people, and make their eares deafe, *Isa. 6. 3. 10.* So that let the Lord and his Throne be guiltlesse, and let guilt lye upon these thieves; theeves and robbers, let them beare the burthen of their owne sinnes.

If we aske how this can be imagined? *Ans.* All this acting with theeves is an accidentall concurring; in all these things the Lord doth no act but holy and good: neither his efficacy in co-working with them; all this efficacy is onely an accidentall concurring, God gives them the gift & the opportunitie which they will abuse: And so these Kings of the earth are justly deluded, because they received not the truth in the love of it, *2 Thes. 2. 10, 11, 12.* Thus is the Lord and his Throne guiltlesse, but all the theft and robbery lyes on the instruments (which the Lord doth use) in their owne abuse; he that rides a horse which halts, every step he takes, the halting is not the owners that rides him, but the horses. And so when the Sunne hardens clay, it softens wax; and when it drawes stinking savours out of the dunghill, it drawes sweet savours out of the garden: hardening to the clay, and stinking savours to the dunghill is not properly from the Sunne, but in themselves; occasionally from the Sunne. Even so it is in this case. This evill lyes not in the proper act of the Lord Jesus, but accidentally onely from him. Thus therefore the first Use; for a second Use,

It may serve to teach the people of God thus much, when ever you see evill spirits, the spirits of error, let loose; and when you see great men come on you with violence and rage, how then? why then to behold the Lord coming upon you himselfe: He comes upon you, and he comes then upon you as a theefe: you must therefore behold the Lord in all the changes that befall you; looke at the Lord in them, *The Lord hath given, and the Lord hath taken, blessed be the Name of the Lord: Thus Job, (in Job 1. 21. & 2. 10.)* when the Lord sorely visited him, in his cattell, and servants, and children, & in his own body, he sees the Lords hand in all the sad changes that passed over him: and it is a notable speech he hath in *Job 16. 11, 12, 13, 14. God hath delivered me up to the ungodly, and turned me into the hands of the wicked, and God hath delivered me.* He sees the hand of God in all, and there's marvellous benefit in that: First, it keepeth a man (alwayes) patient and meeke in all: *Psal. 39. 9. I was dumb, I opened not my mouth because thou didst it.* He sees it is Gods hand, and therefore he patiently submits thereto, he hath not a word to say, but meekly submits; the Lord doth all, comes upon me as a theefe, *Blessed be the name of the Lord.*

I was worth thus much within this twelve moneth, and now not worth halfe so much; *Blessed be the name of the Lord.* I was rich in cattell, or in this or that commoditie, but now the prices are fallen, they are not worth halfe, nor (it may be) one third of that they were; the Lord hath done this, he hath come upon us on a sudden like a theefe, and blessed be his name for it.

Secondly, it helps us in the use and improvement of them all, it naturally leads men by the hand, to humble themselves under the hand of God: and this is the onely way to obtaine deliverance, *1 Pet. 5. 6. Humble yourselves under the mighty hand of God, that hee may exalt you in due time.* It's not the casualties or calamities of the Countrey that come either by chance, or fortune, but from the Lord, he taketh away all, by one means or another, takes away all; whether by our pride, that we must have every new fashion, and be like the men of the world, in houses, apparell, and the like; or daintinesse, that we must have our varieties, bee it what it will be, though it cost never so much, and no matter what follows, though it eat up our estates, and brings us into want: The Lord hath made use of our folly, and pride, & daintinesse, our idleness, our covetousnesse, (or what ever it be) to bring us into poverty, the Lord hath done it; and let the people of God see the hand of God in it.

Thirdly,

Thirdly, it leads you by the hand in all the sad changes that passe over you, to look to the Lord, and to wraastle with the Lord, and not to stand wraasting with men; *Jacob* he is in trouble, and he wraistles with the Lord, *Gen. 32.26.* And so it behoves the Lords people to wraastle with the Lord, and not to stand contesting with the Bishops, nor with the Jesuits, as it may be men may doe: No, no, prevaile with the Lord, and get him to turn all things about; and if *Jacob* get God to blesse him, *Esau* shall not (then) curse him. I will not let thee go till thou blesse me; and if the Lord blesse *Jacob*, *Esau* shall be cursed.

And lastly, it will help you to quit your selves like men in all the things that do befall you; as *Paul* saith in *1. Cor. 16.13.* *God hath set us* (saith the Apostle) *upon a Theater* (as the word is in the originall, *1 Cor. 4.9.*) *unto the world, and unto Angels, and unto men;* therefore, saith he, *quit your selves like men,* as *Heb. 10.35.* *Cast not away your confidence, which hath great recompence of reward; for ye have need of patience, &c.* It behoves Christians to quit themselves like men, sanctifying the Lord in all conditions, in afflictions and crosses, wraasting with him to turn away these things, and to turne us from all our evill wayes; and then walking in a holy self-deniall, and integrity of heart and life, giving every man his owne: And so while we walke in paths of holinesse and righteousnesse, in humility and meeknesse of spirit, uncleane spirits may come out against us, and the Lord come as a Theefe upon us, and yet when he doth, we shall keep our owne garments. So much for the first Point.

The second Note is this; that

*Doct. 2.*

A watchfull Christian that keepes his garments in times of fraudulent or violent calamities, or trials, injoyes his own blessednesse, and prevents the shamefull discovery of his owne nakednesse.

It is evident in the Text, *Behold, I come as a Theefe: Blessed is hee that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.* Hee that watcheth, and keepes his garments, when *Christ* commeth, he is blessed, that is, he enjoyes his own blessednesse, and increaseth it, and establissheth it; and he shal by this means prevent the discovery of his owne shame and nakednesse, or his shamefull nakednesse.

*Quest.* What are these Garments, Garments in the Plurall Number?

*Ansiv.*



*Answer.* They are interpreted briefly in the 19. Chapter of the Revelation, verse 8. *The fine linnen is the righteousness of the Saints.* There is a double righteousness of the Saints; there is an inherent righteousness, and an imputed righteousness: An inherent righteousness, *He that doth righteousness, is righteous*, 2 John 3. 7. There is a righteousness therefore of a mans owne, to wit, spirituall graces; as *Zachary and Elizabeth were both righteous before God*, Luke 1. 6. And it is wel observed by some holy Divines, that he puts a double Epithet upon this righteousness of the Saints, a double commendation, they are *pure*, and they are *bright*, this fine linnen it's both pure and bright; for the words are in the original, *καθαρον & λαμπρον*, (and they well observe it) pure, because imputed righteousness is pure indeed, and hath no spot in it, but it is not bright, you can see no great matter in it, it maketh no great shew before men. A man may be very much defiled, and bee subject to many scandals, and yet clothed with the garment of imputed righteousness; the righteousness inherent, is the righteousness of a godly heart and life before men; *Let your light so shine before men, that they may see your good works*, Matthe. 5. 16. The righteousness of Christ imputed, (I mean the righteousness of Christ received by faith, and imputed by grace) is a pure righteousness that shines before God, and not before men. But the righteousness inherent, that's not pure, but very bright, before men. There is therefore a righteousness that is very bright, that's the righteousness inherent, expressed in our conversation: And there is another righteousness, to wit, the righteousness imputed, which is incomparably more pure: As it hath been said of old. There is not the poorest Saint, though *Lazarus* on the dunghill, but is as pure as the virgin *Mary*, Phil. 2. 8. So then those are the garments, clothed in bright and in pure garments: And these garments are the righteousnesses of the Saints. Garments, why? To cloath our nakedness: for our naturall corrupt estate is nakedness: Now both these are given to cover this nakedness of ours; these Indewments, rightly so called, Indowments, or Induments; Knowledge covers the nakedness of our Ignorance; Zeal covers the nakedness of our Lukewarmness; Wisdom covers the nakedness of our Folly, Faithfulness covers the nakedness of our Unfaithfulness and False-heartedness; Humility covers the nakedness of our Pride; Patience covers the nakedness of our Passion; Chastity covers the nakedness of our Wantonness; and the Righteousness of Christ covers all: And as garments cover the nakedness

nakednesse, so they keep us from the injuries of weather, wet and cold, &c. to doe these garments keep us from all injuries in the world; all temptations from the Devill, or our own corrupt lusts: And they doe adorn us also in the sight of men, and make us beautiful, amiable, and glorious, as our garments which are not onely for necessitie, but comelinesse.

Now, *Blessed is he that watcheth, and keepeth his garments*: Which argueth, that our garments are kept by watchfulnesse; watcheth unto what? *Watcheth unto prayer*, 1 Pet. 4. 7. *Watch*, (saith our Saviour to his sleepey Disciples) Mat. 26. 41. And, *Watch unto the Word*: *Wherewithall shall a young man cleanse his way?* By taking heed thereto according to thy Word, Plal. 119. 9. Watch unto Prayer, and watch unto the Word, and watch unto your conversation and wayes, and then keep your garments and your selves cleane; and then watch to the speciall duties of your calling; *Blessed are those servants, whom the Lord when he cometh shall finde watching*, (Luk. 12. 37.) *Verily I say unto you, that he shall gird himselfe, and make them to sit down at meat, and will come forth and serve them. Then Peter said unto him, (ver. 41.) Lord speakest thou this Parable to us, or even to all?* And the Lord said, *Who is that faithfull and wise Steward, whom his Lord shall make ru'er over his household, to give them their meat in due season?* *Blessed is that servant, whom his Lord when he cometh shall finde so doing*: in the 22. and 43. verses of the same Chapter. When a man watches to the improving of his calling, unto these good ends, for which God hath given him it: Why? *Blessed is that man, which when the Lord cometh, he shall finde so doing*. And fourthly, he watches unto his own heart, that he does not trust to his own righteousness; and runs away from God by deceitfulness and unbelief of his own heart: *Take heed* (saith the Apostle) *lest there be in any of you an heart of unbelief, to depart from the living God*, Heb. 3: 12. And so, Watchfulness is opposed unto Drowlinesse, especially in good duties, Luk. 6. 41. it is opposed to Sensualitie, Luke 21. 34, 35, 36. it is opposed also to carnall securitie, 2 Thes. 5. 2, 3, 4. So see now by this means, whilst a man watcheth unto Prayer, watcheth to the Word, watcheth to his calling, and watcheth over his own unclean, corrupt; and deceitfull heart; hence it comes to passe, that he keeps his garments so bright; in one word, he keeps faith and a good conscience, and faith helps him to keep his garments: He keeps holiness and righteousness, and all is kept in this holy way. So that by this means, what ever thieves or robbers come,

a mans garments are kept cleane; he is not gulled out with those Frogs, nor frighted or tyred out with these Kings of the earth. So that by this means he doth not shew his own nakednesse, but doth enjoy his own blessednesse.

For the Reason of this Point briefly, and so to come to the Use. The Reason is taken from the Lords graciousnesse, and tender respect to a watchfull spirit.

Reas. 1.

It is (as I remember) one of the aboundantest promises of grace that is made to any estate of Gods people, that he makes to a watchfull heart, in the fore-named place in *Luke* 12. 37. *Blessed are those servants, whom the Lord when he cometh shall finde watching: why, wherein lyes their blessednesse? The Lord (saith the Text) shall gird up himselfe, and make them to sit downe to meat, and will come forth and serve them.* A well-girt Christian hath ever a well-girt Christ to minister to him; that as his garments are girt to him, and the loynes of his minde girt up, and his spirit attentive to watch over himselfe, and to watch to his calling; The Lord Jesus will watch over him, and he shall enjoy him, and his blessednesse? And wherein lyes our blessednesse, but in the enjoyment of Christ: Christ will be ever with us to help us to pray, and to heare our prayers: He will be with us to serve us, he will supply us, and carry an end all our workes for us.

And a second Reason is taken from the wofull nakednesse of corrupt nature, especially in a Christian profession: A well-girt Christian will blush and be ashamed for any mis-carriage before God and men. *O my God (saith Ezra) I am ashamed, and blush to lift up my face to thee my God, for our iniquities are encreased over our head, &c.* Ungirtnesse, or loosenesse, fits a Christian with shame. I say, if this be the shamefulnesse of sin, the nakednesse of it, that a man is not so ashamed of the nakednesse of his body, as a Christian of the ungirtnesse of his spirit; why then (minde yee) he that watches and keeps his garments, he enjoyes his own blessednesse, and prevents the shameful discovery of his own nakednesse. The use of this point is thus much.

Reas. 2.

First, It may teach us, how to esteeme truly and rightly of the nature both of sinne and righteousness, how to take a true estimation of both. Look at your passions, and look at your lusts, and look at all your naturall parts: what are they all? (if they be not over-powered with holy gifts of grace) they are the very nakednesse and shame of a man. If a man will have his own will, and

Use 1.

not Gods will, the shame of stubbornnesse lyes upon that mans heart. A spirit that is not lively and wakefull, but heavie and drowlie, it is a shamefull nakednesse. Covetousnesse is the very shame of a man; Pride is the very shame of a man. A man thinks himselfe the goodliest of all, and is shamefull in the eyes of all. Wantonnesse is the very shame of a man. A man thereby makes himselfe one of the fooles in *Israel*. So all errors in a man, they are the shame of a man; and so all the sinfull miscarriages of a man, they are the shame and nakednesse of a man, that he may blush to behold, and to thinke, and to heare of. And it will be a greater shame not to behold them, not to be willing to see them, when he is justly taxed with them. You think you will have your own will, and will shift off well enough all that is laid against you, verily it is the shame of your nakednesse. All passionate, and proud carriages expressed in word or deed, are the shame of a mans nakednesse. And idlenesse in a mans calling, is the very nakednesse and shame of a man. So on the other side, what is righteousness? the white linnen of a Christian? pure shining garments? They are such, that if the Lord looke upon a man, he is pure in his eyes; if the world looke upon him, he is bright, yea, it even dazels the eyes of wicked men. I say, it is the honour of a Christian, it is the comeliness of his person. There is no garment that becomes a Christian so well, as to be clothed from top to toe with the pure garments of Christs righteousness imputed. Inherent righteousness is not so comely, save in the eyes of men. A tender conscience, a spirit easie to be entreated, is a comely spirit; a man void of passion, that hath the bridle and reines of his affections, it is a great beautie to a man; both righteousness inherent, and righteousness imputed, they make us walke so, as no man shall see our nakednesse and shame. Diligence in a mans calling, and trustinesse and faithfulness are comely things in Christians. A well-girt Christian the Lord will keepe, that men shall not see his nakednesse; though in many things he may faile and be ashamed, yet the Lord keeps him that men see not his nakednesse. That is the first Use. And the second is this.

2<sup>d</sup> 2.

It must teach us holy watchfulness in all our Christian conversation, especially in such times when these Frogs are croking, and these active spirits are leaping up and down. There are many spirits of Errour, as it is generally complained of (and I feare too justly) up and downe the Countrey: Some yee know, and more

will

will know, and the sooner the better. Beware of them, look well to your garments, keep faith, and keep a good conscience: Keep them two, and you keep all your garments: Faith looks to your holiness, and a good conscience to your righteousness: Be watchfull to Prayer, and watchfull to the Word, and watchfull to your callings, and watchfull to your own deceitfull heart; when you see the false Prophets stirre, when you see errors stirre, keep your garments close, and so much the closer, when you see such spirits stirring; and now (I doubt not) it is a time when evil spirits are busie, and stirring in our native Countrey. Oh that the people of God might be but watchfull. Now Jesuites, and carnall hearts will be busie. Oh that all, high and low, of all the Nations of the earth were awaked, not to be intreated by them, that will strive to carry Religion in the old streames of *Euphrates*, that makes glad none but Cardinalls, and Bishops, and carnall hearts; whatsoever is a support to new *Babylon*, or old; whatsoever maintaines Popish Idolatry, or Turkish Tyrannie: But to bestirre themselves like men, that so the work of the Lord may goe forward, and the streames of the River *Euphrates* may be dried up; what ever maintains Popish Idolatry, or Turkish Tyrannie, that all this were dried up. What a cause of joy would this be to all the people of God! If yee heare any ill newes from our native Countrey, you will heare nothing but shamefulness discovered. If men be not watchfull, shamefulness in Doctrine, and shamefulness in Worship, and shamefulness in Government will be discovered, if men be not watchfull at this day: For now is the time that God goes about to powre out the Vials of his wrath upon the Throne of the Beast, to dry up the Episcopacie. And yee shall finde great way made for the drying up of the River *Euphrates*, for it will suddenly be dried up. I say (therefore) it behoves men in this time especially to be watchfull; and therefore let us pray for our Brethren, and for our selves in this regard, that the Lord would gird them and us close, that our lamps may be burning, as men that are bound to dry up this River *Euphrates*, that makes glad *Rome*, but sad the hearts of Gods people.

Last of all (to make an end) it will be a ground of comfort to all watchfull soules, to whom Christ comes as a theefe; and yet when he doth come he findes them watching, and girt: (*If the good man of the house did know when the theefe would come, he would surely watch, and not suffer his house to be broken through, &c.*) I say in

such a case as this is; if the Lord give up the spirits of men (as I doubt not but he doth) those that are so, take it for your comfort; yee that are close girt, carry it home as an encouragement unto continuall watchfulnesse. Such as walke before him spiritually and watchfully, marke what the Lord promifeth you, for yee see what the blessednesse is which the Lord promifeth. He shall not have blessednesse onely, but he is a blessed man. *Blessed is he that watcheth, he shall enjoy the Lord Jesus Christ, and all soveraigne good. He will gird himselfe, and will sit downe at table and minister unto you, Luk. 17. 7.* A man will not say so to his servants. But (minde yee) here's a difference, that if so be a man have walked with a watchfull frame of spirit, the Lord will serve him. A man that hath kept his garments without spot, the Lord so well approves the frame of his spirit, as that he will gird himselfe, and will serve him, (that is) be ready prepared to doe such a soule good.

He shall finde him at Supper, he shall finde him at the Ordinances, at every spirituall durie he shall finde him; at least, it will not be long, but he shall finde him. I set aside extraordinary cases of tryall, times of temptation and tryall, which may come upon any of Gods servants; and these shall not be long. The Lord will hide them under the shadow of his wings, & preserve them from shamefull fals; or will hide the shamefulnessse of them; and the Lord will for the present be girt close to you: He will be ever and anon helping you in all trialls and temptations, when you have most need of him, then shall yee finde him ready to be most neare you. And therefore it is a marvellous comfort and stay to a Christian, whom the Lord helps to be thus watchfull: *He will be a Sunne, and a Shield, and no good thing will he withhold from them that walk thus uprightly with him, Psal. 84. 11.*

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THE





# THE FOURTH SERMON UPON THE SIXTH VIAL.

REV. 16. 16.

*And he gathered them together into a place called in the Hebrew Tongue, Armageddon.*



Hese words are the last part of the description of the event that followeth upon the powring out the *Vial* of the sixth *Angel*, and in them is set forth the efficacy of those three Spirits of Devils; who as they are described by their effect of working miracles, and going forth to gather men to the battell of the great day of *God Almighty*, *verse 14.* So they doe prevaile, they did gather them together into a Field, wherein the battell was fought, and that is called in the Hebrew Tongue *Armageddon.*

The place it selfe is of much difficulty, and much variety of Interpretations hath been made of it, I may not so much as reckon them up, much lesse spend time to refute them.

In a word, two things are chiefly to bee opened; First, who is that [*He*] of whom it is said, [*He gathered them together, &c.*] Secondly, what is this place. Thirdly, why it is described in the Hebrew Tongue. Fourthly, what is this unto Christian Kings. And fifthly, wherefore is this battell fought here?

[*He gathered them together.*] Some understand it of the Lord God Almighty, and so it might well be meant, for it is he that gathereth the Nations together into the valley of *Jehisaphat*, *Joel 3. 2.* though that be not meant of this *Armageddon*, but is spoken of, *Rev. 20. 8, 9.* The Lord indeed may not be excluded from this work; yet because the same word is used, *verse 14.* and it is an usuall phrase in  
that

that language, to joyn Verbs of the singular number, to Neuter Substantives of the plurall; therefore I would translate this Verb of the singular number in the plurall, and say [*they gathered them*] they went forth to perswade them, and they did prevaile mightily with them: For the word in the native and proper meaning of that language, is to be translated in another language, in the plurall number rather then in the singular.

2. Into a place called [*Armageddon*]. There be that translate it, to signifie the destruction of a Troop; now that may agree to any place under Heaven, and I know not then why it should be expressed in *Hebrew*, a *Greek* word might have expressed it as well. Some doe interpret it to be the Mount of Delights, which the *Turks* shall compasse; but you shall finde that this is not that battell: that is it which shall be fought in the valley of *Jehosaphat*, (though they bee usually confounded by Interpreters) but that battell to which they are here gathered, is fought in the 19. Chapter, verse 17. to 21. The battell of *Gog* and *Magog*, which is in the valley of *Jehosaphat*, is spoken of in the 20. Chapter of this Book: therefore you read, that the Devill was bound a thousand yeares, and then loosed out of prison, and at length cast into the lake that burneth with fire and brimstone, (*Rev.* 20. 10.) where he found the *Beast* and the false *Prophet*, who were both cast in before, *Rev.* 19. 20. So that I dare not understand it to be meant indefinitely, nor of the Mount of Delights; for I know not why they here spoke of (to wit, Christian Kings) should goe to *Jerusalem* to fight this battell, their businesse will lie neerer home. And whereas many think that the *Jewes* shall have a great stroke in this battell, I dare not consent unto that, because there is but a way prepared for them in this *Vial*; they shall come in the seventh *Vial*. These things put me off from clotting with these and such like interpretations; what then may be the meaning hereof?

*Armageddon* doth signifie the Hill of *Megiddon*, for *Miygeddon* and *Megiddon* are but different writings holding forth the same thing. But why should it be called thus? Shall this battell be fought there? There is no light for that. But as he sometimes calleth *Rome* by the names of *Sodome*, and *Egypt*, and *Babylon*, because of their neere resemblance one to another: So this is called *Armageddon*, because of the neere resemblance of that battell fought in this field; unto those battels which were fought in *Megiddon* in old time; For it is usuall in the Prophecies of the New Testament, to allude unto things

things spoken of in the Old : Now you may remember that three great battels have been fought in *Megiddon*, and I conceive that the holy Ghost maketh the events of the battell here fought, to bee like the events of those battels.

First, there was fought the battell of *Deborah* and *Barak* against *Jabin* and *Sisera*, which (the text saith) was by the waters of *Megiddo*, *Judg.* 5. 19. This battell ended in a memorable and joyfull victory, celebrated with a joyfull *Psalm*, *Judg.* 5. This overthrow there given, was dreadfull to all their adversaries, they destroyed them all, and saved not a man of them : An eminent victory it was, and therefore *Deborah* prayeth, *So let all thine enemies perish*, O Lord, verse 31. And *David* prayeth concerning Gods enemies, *Doe unto them as unto Sisera, as to Jabin at the brook Kishon, which perished at Endor*, &c. And like hereunto will this battell in *Armageddon* bee, when those *Canaanites* which have oppressed the Church of God, shall be oppressed and crushed in peeces by the ten Kings that shall rise against them.

There was a second battell fought at *Megiddon*, and that by *Josiah* and *Pharaoh Necho*, who met *Josiah* at *Megiddo*, and slew him there, 2 *Kings* 23. 29. Whereupon there grew a great lamentation, insomuch that all *Judah* and *Jerusalem* mourned for *Josiah*, and *Jeremiah* lamented for *Josiah*, and all the singing men and singing women spake of *Josiah* in their Lamentations, 2 *Chron.* 35. 24, 25. And hereupon *Jeremiah* wrote the book of *Lamentations*, as if hee had seen the Citie ruined, their wives ravished, their children tossed upon the Speares of their enemies, because the breath of Church and Common-wealth, and every Family, was choked in the death of *Josiah*. And the like effect of mourning shall this battell fought in *Armageddon*, work in the *Jewes*, and shall become the rise of their calling, when as they shall see the mighty power of *Christ* in rooting out all Image-worship, and worshippers that have so long time hindered them from coming to the knowledge of the *Messias*; then shall there be a great mourning amongst them, as the mourning of *Hadadrimmon* in the valley of *Megiddon*, *Zech.* 12. 10, 11. Therefore it is spoken of in the *Hebrew* tongue, because this shall befall the *Hebrew* people, as when you read, *Rev.* 9. 11. that the King of the bottomlesse pit hath his name in the *Hebrew*, *Abaddon*, and in the *Greek* tongue *Apollyon*, it is to be understood that he is a destroyer both unto the *Jewes* and *Gentiles*. And if you shall afterward heare of some that sing *Hallelujah*, know of a truth, that it principally

principally concerneth those, in whose language it is spoken, (for every Nation is to praise God in his own language : ) so the battell will be fought in *Armageddon* ; because as it will be a great destruction to Gods enemies, so it will produce a penitentiall and comfortable mourning at the length unto the *Jewes*.

3. But why is it called the Hill of *MEGIDDON*, these battels were fought in the valley ? Therefore the Holy Ghost would not expresse it barely by the name of *Magiddo*, that so he might point besides these, at another battell which was fought in the Hill of *Megiddon* : Now the Hill that looked over this Valley, was *Mount Gilboa*, where the battell was fought by the *Philistines* against *Saul*, upon whose overthrow *David* was established in the Kingdome ; The men of *Israel*, and *Saul*, and his sonnes, fell downe slaine in *Mount Gilboa*, 1 *Sam.* 31. 2. 8. From hence went *Saul* to enquire of the Witch at *Endor*, and that was in the valley of *Megiddon* ; so they were nigh one to another : for *Braks* battell with *Sifera* was fought neere *Endor*, *Psal.* 83. 9, 10. Thus we have an allusion to all these three notable and memorable battels, whereas had he said in a place in the *Hebrew* tongue *Gilboa*, then had hee limited the allusion unto *Sauls* battell, who was indeed a destroyer of religion, but so other effects of this battell fought in this Text, had not been pointed at. Therefore that hee might grasp in all those events, which those battels that were fought about *Megiddon*, brought forth, he saith the place was called *Armageddon* ; and it is an usuall thing that battels in the Hill are pursued to the Valley, and in the Valley to the Hill, the Hill & the Valley lying neer together. And indeed the same events wil this battel bring forth, which fell out upon all the former battels at *Megiddo*. So then the summe is, that these spirits went forth to gather these Popish and Heathen Princes together, into a place called in the *Hebrew* tongue *Armageddon*, where the battel shal have the like successe, that it had of old unto the destruction of Gods enemies, the utter ruine of *Antichrist*, as of *Saul*, the setting of the Kingdome of *Christ* upon *David*, unto the conversion of the *Jewes*, who shal upon this occasion mourne bitterly over him whom they have pierced. Onely let us a little further cleare one scruple which may somewhat remaine ; Why shall the *Jews* come in mourning at this victory ? Shall they mourne with indignation for the successe of Christian Princes, and States ? or shal it be a mourning of compassion for the destruction of *Rome* ? No verily, the Text is plain, they will rejoyce for both,
- and

and joyne together with the rest of the Christian Churches to praise the name of the Lord with *Hallelujahs* in the 19. Chapter of this booke, and the first verse. After these things, (that is, after the destruction of *Babel*) *I heard a great voyce of much people in Heaven, saying, Hallelujah*: So againe verse 3. 6. they shall praise God with an *Hallelujah*, as well as the *Latines* with a *Laudate Dominum*. It is therefore neither a mourning of indignation for the successe of the Saints, nor of compassion for the Rivers of *Babel*; but (what is it then?) it is a mourning of compunction whereby they (seeing in this battell that *Christ* is indeed the true *Messias*) they shall mourne that they have been so long estranged from him; for two maine stumbling-blockes will this battell remove out of their way.

First, that which is their great stumbling-block, to wit, the Pope, who is counted the Father of Christian Churches, and yet himselfe liveth like an Epicure, and maintaineth Idolatry and superstition; and though many in the world abhorre his wayes, yet they look at them but as Sects, and inferiour people and States, in respect of the Pope and Popish Princes; but when they shall see that the zeale of Christian Princes hath dried up those streames of superstition, to the utter confusion of the man of Sin, then will they also see, that that *Jesus* whom they have resisted all this while, even that *Jesus* is the *Messias*.

2. There is also another stumbling-block, which some of their more learned stand upon, that when the *Messias* comes, he shall destroy the foure Monarchies spoken of, *Dan. 2. 45. The Stone that was cut out of the Mountain without hand, brake in peeces the Iron, the Brass, the Clay, the Silver, and the Gold*. Now (say they) if your *Jesus* bee the *Messias*, how commeth it to passe the Monarchy standeth upon his two feet, the Turk and Pope? But they might have considered, that the Lord *Jesus* hath been crushing them a great while together, and he never told them that he would doe it as soone as hee came, though hee will never leave untill hee hath crushed them to the dust; and when once this battell is fought, that there shall bee no more remaining, but what is the *Jerms* work to do: then shall they see the Prophecie of *Daniel* fulfilled, when the battell in *Armageddon* shall end in the destruction of the man of Sinne, and then shall they see *Jesus Christ* held forth in the purity of the Gospel, contrary whereunto no word of the Prophets shall be found; and then shall they see him whom they have crucified, to bee indeed both Lord and *Christ*: Then shall they see that the name of the

Lord *Jesus*; which they now curse in their *Liturgies* is blessed for ever, now they will grieve that they have cursed his name blasphemously, praying that it might perish from under these Heavens, and from above this Earth; for these things will they mourne bitterly.

*Object.* But you will say, that to see the successe of a *battell*, is not a sufficient meanes to convert a people to the Lord, that are fully possessed with their own wayes: Here indeed may be a *rem-vens prohibens*, that may somewhat help forward; but it is needfull unto their conversion, that some word of God be set home to their hearts to convince them, that the curse of the Law which belongeth unto them, it is *Christ* onely that hath borne it for them.

*Answer.* It is no small meanes of conversion, to see the Lord bearing witness against the corruptions of Religion, in destroying the enemies of his people. You know the story of *Jethro* (who was a Prince or Priest of *Midian*), when he cometh to see his sonne *Moses*, who told him of all the great deliverances that *God* had wrought for his people, *Exod.* 18. 8, 9, 10. what saith he? now I know that the Lord is greater then all *Gods*: for in the thing wherein they dealt proudly he was above them: This is the effect of his hearing of the wonders that *God* had wrought for his people: so that you need not doubt it, but when these *battles* are fought (though they shall be no parties on the one side nor on the other) yet they shall heare what will be reported upon this occasion, in the publick Ministry of the Word, which will be sufficient to convince (as a Priest of *Midian*; so) a *Jew*, that this is the Lord *Jesus*, who hath so fulfilled all that he hath spoken of in his Word. And moreover, I doe believe, that great will be the power of the Ministry of the Word in fighting of this *battle*, by declaring the powerfull presence of *Christ* with them, and for them; thus shall the sword of the Ministry of the *Gospel* prevaile mightily; by animating *Christian* Princes and people; according as it is said, *Chap.* 19: 21. of this book; *The remnant were slaine with the sword that proceedeth out of his mouth; that is, out of the mouth of Jesus Christ*; and when the word of *Christ* goeth along with the sword of Princes, you need not wonder if it doe not onely prevaile against the *Beast*, and false *Prophet*, but also to make *Satan* fall downe from Heaven like lightning, even out of the hearts of the *Jewes*, from deceiving them any longer.

Thus much for the opening of the words, which though it have been long and difficult, yet many times things most difficult to open, are sweetest to chew upon, as in all bones, and the like; let us therefore from hence observe this note.

Thas



That the event and successe of the great, and last *battle*, which Christian Princes shall fight against *Antichrist*, and his adherents, shall be like in successe to the *battles* fought at *Armageddon*: that is to say, desperate destruction to the Enemies of *Gods* people; joyfull victories, and triumphs to the Churches of *Christ*; godly sorowes and penitentiall mourning to the *Jewes*.

All these severall Events are inclusively spoken unto, in this word *Armageddon*, and each branch of them are expresly mentioned in this booke, and other Prophecies of Scripture.

First, That there shall be great and desperate destruction to the Enemies of *Gods* people, you may read in *Chap. 19.* that it will be so great, that the *Angel* standing in the midst of the Sun, cryed with a loud voyce, saying to all the fowles that flie in the middest of Heaven, Come and gather your selves together, to the Supper of the great God, that ye may eat the flesh of Kings, and the flesh of Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great: therefore this *battle* must not be fought onely with the Ministry of the Gospel, (though that will mightily concur) but with the sword, and weapons of warre, else the fowles of Heaven would have little flesh to eat upon *battles* fought by the Ministry of the Word: but Word and Sword fighting together. Thus will there be wrought a great destruction to *Gods* enemies, to satiate all the fowles of Heaven.

And there will be great rejoycing and triumph to the Churches of *Christ*, as you read of their songs of praise, for the victory gotten by *Deborah* and *Barak*, over *Jabin* and *Sisera*, *Judg. 5.* So here there will be many *Hallelujahs*, *Chap. 19. 1.* to the end of 7. which they sing againe and againe to the Lord.

And thirdly, it will be matter of penitentiall mourning to the *Israel* of *God*, *Zech. 12. 10, 11.* when they shall see *Christ* coming in his glorious power, it will break their hearts with holy mourning over them, and this shall be fulfilled when the new *Jerusalem* shall come from *God* out of Heaven, as is prophesied in this booke, *Chap. 21. 2. 10.* Then shall the Tribes of the Earth mourne bitterly after *Jesus Christ*.

Why will the Events of these *battles* be the same?

First, Because *Gods* enemies will be like in their sinnes unto those that fought against *Israel* of old; Therefore they must partake in the like judgements. Wherein are they like in their sinnes? In their oppressions of the people of *God*; so *Jabin* mightily oppressed the

Reas. 1.

children of *Israel*, *Judg.* 4. 3. And *Saul* was a malicious persecuter of *David*: So hath the man of sinne, and his adherents been malicious persecuters of the Saints of *God*. And *Saul* tooke Counsell of the Witch at *Endor*; So have these been famous for their witchcrafts, neither did they repent of their forceries, *Chap.* 9. ult. Now as their sinnes are like, so shall their punishments be, because of the unchangeable wisdom and justice of *God*, who punisheth now as he did of old, *Psal.* 83. 9, 10. The likenesse of their sinnes, the likenesse of *Gods* justice, bring forth the like kinde of judgements, now as of old.

If you shall aske the Reason why there shall be the like occasion of rejoycing.

*Reas.* 2. It is because the Lord shall in like manner avenge his people now, as he did of old, *Judg.* 5. 2. where shee calleth upon *Gods* people to praise the Lord for the avenging of *Israel*: so shall he now judge the *Whore*, and avenge the bloud of his servants at her hand; *Rev.* 19. 2. And looke as of old they went on destroying to destroy the Enemies of the people of *God*, untill they had consumed them: so shall the people of *God* now doe untill they have extinguished utterly the name of Popery, and made it like dung upon the face of the Earth: and as there was way made of old for the glorious Kingdome of *David*; so shall there be way made by these Warres, for *David* to be the Prince of *Gods* people forever, as the Prophet *Ezekiel* foretelleth, *Chap.* 34. 23, 24. & 37. 24, 25. not in visible presence; I dare not take up such carnall Imaginations, as that *Christ* shall come bodily, and reigne here upon the Earth, but by his Spirit, and in his servants, he shall reigne on the Earth: And all these things shall give the people of *God* great and wonderfull causes of rejoycing.

If you shall aske in the third place, why *Gods* ancient people the *Jewes* shall be called to such penitentiall mourning.

*Reas.* 3. 1. The Reason first is taken from the sense, which they shall have of their own sinne, a sprinkling whereof wee finde *Act.* 2. 37. when they were pricked in heart, and said unto Peter, and to the rest of the Apostles, Men, and Brethren, what shall we doe? such will the sense of their sinne be hereafter, as will affect, and afflict them with affliction like that of the *Jewes*, for the death of *Josiah*; yea it is set forth in *Zach.* 12. 10, 11. by the deepest mourning that can befall a family; They shall mourne as one mourneth for his onely sonne, and be in bitterness, as one that is in bitterness for his first borne; It is true, the

the losse of some wife may be greater then the losse of some sonne: but he speaketh there of the mourning of Husband and Wife together, and they can loose no greater outward blessing, then their first-borne: And such was the mourning for the death of *Josiah*, wherein they saw the ruine of Family, Church, and Commonwealth: Therefore *Jeremy* complaineth, that *the breath of their Nestrills was taken away*, Lamen. 4. 20. They mistake that thinke it was spoken of *Zedekiah*, for the Lamentations were written upon the death of *Josiah*, 2 Chron. 37. 25. which was a bitter mourning to them all: and such shall be their mourning in their returne to the Lord, when they shall see that the death of *Christ* hath been the ruine, and desperate destruction, and damnation of all their Families for these many generations, & that all the calamities that have come upon them for these sixteen hundred yeares, have sprung from this, that their Fathers have put *Christ* to death, by which meanes they have been runnagates upon the face of the earth, the sense of that horrible sinne and misery which they have brought upon themselves and theirs, by the death of their *Josiah* and *Messiah*, shall thus deeply afflict them.

2. The second ground of their mourning, will spring not onely from the sight and sense of their sinne, but of the wonderfull and unspeakable grace and mercy of God unto them, to give them that *Some of his, who hath given himselfe to death for them; they shall be so assumed, and conformed with the sense of Gods tender mercy and loving kindnesse towards them that have been such bloody Butchers of him, as that they shall be swallowed up in the sense of such unspeakable grace.* Conviction for sinne doth greatly helpe forward reall humiliation; but for a kindly and spirituall mourning, men must looke upon *Christ* not onely as killed by them, but as killed for them: Thus shall it be with them, according to what is foretold; *Mat. 24. 30. When the signe of the Sonne of man shall appeare in heaven, then shall all the Tribes of the Earth mourne;* speaking of the twelve Tribes of *Israel*, who shall mourne because of him that cometh to shew such mercy to them who have dealt so unworthily with him. This is the mourning which will befall this people, like that of *Megiddon*, when this great battle shall be fought.

For use in the first place, were I to speake to such people as were likely to be insinuated with these Froggies, and spirits of Devils, this might teach them diligently to beware of such; and in case any of them should come over into this Countrey, Jesuites, or Cardinals,

Use 1.

dinals, or Bishops, doe not hearken to their whisperings, whatsoever they shall present unto you: for this will bee the issue of it, whosoever they bee that hearken unto them, they will never leave them, till at length they have brought them to this field of destruction, they will goe forth to gather the Princes of the Earth, and whither will they gather them? Even thither where will bee the fatall ruine of them all: And therefore let all Christian Princes understand it, that they cannot listen unto these Frogges, Popish Bishops, or Cardinals, or Jesuites, or whoever they be, that come unto them on this errand, but they will by this meanes bring their Kingdomes to utter destruction: Be wise now therefore, O yee Kings, be instructed yee Judges of the Earth; you see what wofull work will be made at length by these Frogges, they will bring you into a place called in the Hebrew tongue *Armageddon*. King James (who made a *Paraphrase* upon it) doth interpret it to signifie destruction by deceit, as if it were compounded of two Hebrew words, which may so hold it forth: But oh that it had been as well beleevved as told; how many sad changes, and agitations throughout all Christendome, might have been prevented, that have risen upon hearkning to these Frogges? Destruction and calamity are in their wayes; keep your selves therefore farre from all fellowship with them: that will be your wisdom.

Use 2.

In the second place, this may teach us to rejoyce at home, though we doe not live to see these victories obtained: I know not what you that are young men may live unto: for the nearer these things come unto their accomplishment, the swifter their motion will be, as it is with all naturall motions: but however let us rejoyce together in beholding them by faith, although they be yet to come. When David rejoyced in Christ, *Psal.* 16. 9, 10. and saith, therefore my heart is glad, and my glory rejoyceth, my flesh also shall rest in hope: for thou wilt not leave my dead body in the grave, neither wilt thou suffer thine holy one to see corruption: This David in spirit seeth long before, and looketh at his owne resurrection, as sealed up unto him in the incorruption of the body of Jesus Christ. If David can rejoyce so long before in beholding this, then ought we to rejoyce in beholding before-hand the destruction of Gods enemies, and his gracious deliverances of his people; for we may see it before-hand by faith, and behold it with confidence in the truth of him that hath promised it: for so also did Abraham, *John* 8. 56. *Thou father Abraham rejoyced to see my day, and he saw it, and was glad;* and

and why should not the faith of Christians be now more clear eyed then at that time it was, to behold the truth of his promises, and joyce in the accomplishment of them?

Thirdly, we may from hence gather some ground of faith, to believe that there will come a time, when the *Jewes* will generally mourn for the sight and death of Christ, as much as ever they mourned of old for the death of *Josiah*. And lest you should say, that Parabollicall Scriptures are not foundations of faith, (and yet any Scripture truly expounded, is ground sufficient for the truth it holdeth forth;) yet you may finde sundry other Scriptures that speak expressly to their conversion, *Rom. 11. 12, 15, 25, 26. I would not, brethren, that yee should be ignorant of this mystery, that blindness in part is happened unto Israel, untill the fulness of the Gentiles be come in,* (that is, untill men turn back from *Antichrist* unto *Christ*, untill they see Christian Princes more sincere in the worke of God) and then all Israel shall be saved: for though they were cast off for their owne sakes, yet are they beloved for their Fathers sake, *verse 28.* For if thou wert cut out of the Olive Tree, which is wilde by nature, and wert grafted contrary to nature into a good Olive Tree, how much more shall these which are the naturall branches, bee grafted into their owne Olive Tree? for (saith hee) *God is able to graffe them in again,* and he will do it, or else the Apostles Argument will not hold. Also that of the Apostle to the *Corinthians*, *2 Cor. 3. 14, 15, 16. Even unto this day, when Moses is read, the vail is upon their heart: but when it (that is, Israel) shall turne unto the Lord, the vail shall be taken away:* This is not spoken of two or three sprinklings of *Israel*, that doth not make up an *Israel*, much lesse all *Israel*, as *Paul* speaketh in the place fore-named; & what mystery were it, if it were meant onely of those that were brought home by *Peters* ministry? But that blindness is come upon them, till the fulnesse of the *Gentiles* be come in, and that then all *Israel* shall be saved; this is indeed a mystery to the *Gentiles*, as the calling of the *Gentiles* was a mystery to the *Jewes*. Thus we see there are cleare Scriptures for it; which when we doe see, we may more freely take up Parabollicall Scriptures, perceiving what they work upon, and build our faith on them, thereby to be strengthened in Prayer, for such a blessing, that they may come and sing *Hallelujahs* with us, and we may sing praises with them.

Fourthly, we may learn from hence the true nature of godly sorrow, both in the cause of it, and in the measure of it. For the

Use 3.

Use 4.

cause.

cause of it, we must see him from whom all saving repentance doth flow, even Christ whom wee have pierced, and then indeed wee mourn aright, when we mourn over him. It is not saving repentance that which the Law worketh, though it doth indeed make way for it; but they see him, and mourn over him, the sight of him worketh godly sorrow in the heart.

And what is the measure of it? It is even such as for the losse of a mans onely sonne, and his first borne, the staffe and stay of his name and life, and of his prosperity: *Lord God, what wilt thou give me, seeing I go childless?* saith *Abraham*; such as was the mourning of *Judah* and *Jerusalem*, when they saw Family, Church, and Common-wealth, all plucked up by the roots in the losse of one man: Such is the mourning of every godly soule, seeth all his hopes plucked up by the roots for the want of Christ.

Object.

But you will say, Is it not godly mourning, unlesse it be so great? May not a man mourn more for losse of Church and Common-wealth and for his onely son, then for Christ?

Answer.

I answer, Mourning for one of these may indeed make more noyse, but not be a greater mourning: when a man mourneth for his first borne, the windowes of Heaven are open, the judgements of God are open, and the Fountaines of the great doore are open; this or that deep affliction seizeth upon a man, nature setteth a man on work to mourn, and grace doth not hinder it; but when a man mourneth for want of *Christ*, the windows of Heaven indeed are open: but this mourning findeth much opposition below, even from our hearts within. A small shallow channel coming down from a Hill, will make a great noyse; when a man mourneth for his onely son, it cometh down from God as a judgement, down hill, nothing hindereth; but this mourning for *Christ*, is like a stream that goeth up hill, (as it were) and through many Reeds and Flagges, and therefore no wonder if it maketh not such a noyse, though it bee a farre greater stream then the other. Such is this spirituall mourning: for in these things it doth exceed all other griefes and mournings whatsoever.

2. It is more durable then any other sorrow; our time in this world will never weare it out: whereas other sorrow, though it be for a mans onely Sonne, will not last away, time will weare it out.

3. It is an increasing sorrow: other sorrowes are more moderated every day then other; but this groweth still more and more powerfull,



full, and will eat up all other griefes: If a man have but a wound in his conscience, it will weare out all other crosses, *but a wounded spirit who can beare?* Prov. 18. 4. It is a very strong mourning, as wee may perceive, *Psal. 102. 3, 4, &c.* where the holy man complaineth, *That his dayes are thereby consumed like smoke, and his bones burnt as an hearth, his heart is smitten and withered like grasse, so that he forgetteth to eat his bread, &c.*

This godly sorrow is also more pure then any other sorrow, having not so much mixture with lusts and carnall affections. When *David* mournes for *Abalom*, there is much carnall affection in it, insomuch that *Joab* doth perceive it, and dealeth sharply with him for it; but this mourning for Christ being heavenly, is not so clogged with those boysterous distempers which other mournings are filled withall.

See a broad difference in the cause and object of this mourning: when a man mourneth for Christ as wronged by him, and yet seeth himselfe saved by Christ: as this object is transcendent, so is the mourning transcendent also, therefore it is said, *Rom. 8. 26. The Spirit maketh intercession for us with groanes that cannot be uttered.* Thus being set upon Christ, and fomented by his Spirit, it is eternall in the causes of it, and will lift up the soule above all under-moon discouragements, that a man will looke upon them as things which God hath given and taken, and his griefe concerning them will vanish away; but this being settled upon eternall objects, can end no sooner then life it selfe. And if our life in this world were eternall, so would this mourning be; although indeed when this life shall have an end, it will be swallowed up in a perfect fruition of Jesus Christ.

In the last place, I would commend this unto all the Children of God, that they regulate their mourning according to this mourning: Let us mourn for Christ, and for his death, and bee truly sensible of the great injuries which we have done unto him, that so our griefe may swallow up all the baseness of our hearts, and all worldly sorrows which cause death, *2 Cor. 7. 10. But godly sorrow worketh repentance never to be repented of.* Let us therefore in all our private and publicke administrations, mourn after him, and mourn for him, that thereby we may bee kept from such intanglements and discouragements as might interrupt us in our Christian course upon other meaner occasions.

## The seventh and last V I A L O P E N E D.

R E V. 16. 17, 18, 19, 20, 21.

*And the seventh Angel poured out his vial into the air, & there came a great voyce out of the Temple of Heaven, from the Throne, saying, It is done.*

*And there were voyces, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*

*And the great Citie was divided into three parts, and the Cities of the Nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the fiercenesse of his wrath.*

*And every Island fled away, and the mountains were not found.*

*And there fell upon men a great haile out of heaven, every stone about the weight of a Talent, and men blasphemed God because of the plague of the haile, for the plague thereof was exceeding great.*



These words describe unto us the pouring out of the seventh Vial, by the seventh Angel; and set forth it is by a three-fold Argument.

1. First, by the subject upon which it fell, it fell upon the Aire. It is translated [*into the Aire*] but the same word in the third and fourth verses, is translated upon [*the Sea*] and upon [*the Rivers and Fountains of water*]. So it fell upon the Aire, otherwise to say, into the Aire, might seem to look at some further subject, whereupon it fell; but that is not the meaning.

Secondly, by an Adjunct accompanying the same, to wit [*A great voyce out of the Temple of heaven, &c.*] For I cannot call it an Effect, but an Adjunct it was.

Thirdly, by the Effects, and they are threefold.

First, of Terrour and Horrour, [*There were voyces, and thundrings, and lightnings.*] All which doe strike terror and horror into the hearts of men.

Second effect was changes, and alterations of States, [*And there was a great earthquake*] amplified by an Argument taken from the lesse, [*Such as was not since men were upon the earth*] so great for amplitude, so mighty for power.

Third effect was, the working of distracting and destroying calamities upon three severall sorts of subjects.

First

First, upon Cities : and among them,

First, the great Citie was divided into three parts, which (with leave of Interpreters, that take it to be a distinct Citie from *Babylon*) I take it to be of *Babylon*, which now came up into remembrance before God, and that is rendred as a reason how she came to be destroyed ; for she came up into remembrance before God, to give her the wine, first of distraction, secondly of destruction.

Secondly, the Cities of the Nations fell, the great Citie was destroyed, it fell to ruine.

The second sort of subjects upon which this distraction fell, were [*Every Island, and every Mountain,*] the Islands fled away, the mountains were not found.

The third sort, was the sons of men ; and the plague that fell upon them, was a great haile out of heaven, which is amplified,

1. By the measure or weight of it [*Every stone about the weight of a Talent.*]

2. By the effect it wrought in men, [*They blasphemed the God of heaven*] set forth by the cause of their blaspheming again repeated, *Because of the plague of the hail, for the plague thereof was exceeding great.*

Let us first open the words, and then sum them up into some doctrinall observations.

1. What (in the first place) is here meant by [*Aire*]; doubtlesse not the Element of aire that we breathe in : for all the Vials are Vials of wrath, and therefore powred upon subjects of Gods displeasure. Now God is not offended with the aire, which is his creature, but as you read in the first verse of the Chapter, All these Angels received a commandment to powre out their Vials upon the earth, and that is meant of the earthly Antichristian Church ; and they all fulfill this commandment, upon whatsoever they powre out their Vials, it is still upon the Antichristian State : nor are the Messengers of Gods wrath (which come out of the Temple, and have their loins girded with golden girdles) provoked against the aire, which themselves doe breathe in ; nor could a plague be upon the aire, but it would fall upon Christian Churches as well as Popish. Others doe interpret it (with much more probability) to be upon the kingdome of Satan, for he is called, *the Prince that ruleth in the aire*, Eph. 2.2. he also raiseth up stormes in the aire, and fiery meteors therein, *Job. 1. 16.* So they conclude, that wheresoever the Devill hath to doe, whether it be in Popery or Paganisme, this Vial is powred upon all his kingdome. I think this Doctrine is truly gathered from this place, That the holy Ghost inten-

deth to powre out a judgement upon all his kingdome: yet I cannot say, that the words doe properly hold forth a judgement upon the element of aire: for all the Vials are to be powred upon the earth, the Antichristian Church, called Earth in opposition to the heavenly and pure Church mentioned, *Rev. 15. 5.* there being in it the whole Fabrick and Systeme of the world. There is an earth, and that is the lowest and basest common sort of Catholickes in that world; and there is a Sea, their corrupt religion; there be rivers and fountaines of water, those that derived their corruptions into all countries, (Priests and Monkes, &c.) There is a Sun in this world, the great light thereof: the Family of *Austria* in the Common-wealth, and the Popes' supremacy in the Church: there is the throne of the Beast, the forme of their government, and manner of judicature: Afterwards comes in *Euphrates*, the streame of all those corruptions that make glad the Citie of *Rome*: Therefore this aire seemeth to be the aire of that Antichristian Church: Look therefore what you can conceive to bee the aire, which this Antichristian Church doth breathe in, and that is the subject whereupon this Vial is powred: And although indeed Mahometry and Paganisme come to be afflicted here by it; yet it is but an effect of powring out this Vial upon the aire. Now if you look into Chapter 9. 1, 2. of this Booke, you shall finde that the aire of this worldly Church is the smoake which arose out of the bottomlesse pit, and darkned the aire, so that you could not see the Sunne, much lesse the Moon and Starres: and what was that smoak out of the bottomlesse pit, but the darknesse of ignorance from whence sprung all those Locusts, and that King over them, verse 11. the Angel of the bottomlesse pit, whose name in the Hebrew Tongue is *Abaddon*, he destroyeth the hope of the conversion of the Jewes; and in the Greek tongue hath his name *Apollyon*, he destroyeth them also, and sprung out of this ignorance. There is a double use of aire, and this darknesse corrupted both. 1. There is an use of it for sight: for through the aire, if it be cleare, you see all the heavenly lights; and by their help, all inferiour bodies. 2. It is the breath of life, which maintaineth the life of men, and is the supportance of their Vitals. And in both these things doth it fitly resemble heavenly, and saving knowledge; by which, 1. In the first place, we see Jesus Christ the Sun of righteousness to our justification; by which we see the Moon, that is, the true state of Churches according to the Gospel; by which we see the Stars, the people of God, and who indeed are his people, that shine like lights in the world: And hereby they see all things here below, and  
judge

judge rightly of them. And 2. by the same saving knowledge doe wee breath in our vitals (that we may so speak) our spirituall life; *By his knowledge shall my righteous servant justify many, Isa. 53. 11. And this is life eternall to know thee the onely true God, and Jesus Christ whom thou hast sent, Joh. 17.3.* Now if this ayre be choaked, you can neither see Jesus Christ to your justification, nor breath in any ordinance of his to your salvation, nor can you see what is the true Church, nor who are the true Saints of God; you can rightly discern of nothings, if once the Sun, and the whole body of the ayre be darkened; but if now there come an Angel that shall powre out his Vial upon this smoke of the ayre, and dispell thereby the clouds of darknesse, & ignorance; then shall you clearly see Jesus Christ, and the true state of his Church, and of all visible Saints, then shall you draw in true & lively breath from every ordinance of God. This is therefore the aire whereupon this Vial shall be powred, & that will be the dispelling of the darknesse of it. The Lord will send forth such a bright & cleare knowledge of his Christ, and Church, and Saints, and holy things, which will prevaile so far, as to dispell all the fogs and mists of darknesse, not alone in the Antichristian State, but in all the world: so that all Nations shall be brightened with the knowledge of God: All Asia shall see the vanity of Mahometry, and all the Pagan Nations, the fondnesse and blindnesse of their Superstitions. And the *Jewes* shall then see, and bewaile their blindnesse, & wretchednesse, in standing out against Jesus Christ: So that most true it is which godly Interpreters have said, that hereby all the kingdomes of Satan are threatened, though it be rather an effect of it, then the true, and proper sense.

2. What is then the adjunct that followeth, or goeth along with it: [*There came a great voyce out of the Temple of heaven from the Throne*] And that Throne is set in the Church, *Rev. 4. 2, 3. Behold, a Throne was set in heaven, and one sat on the Throne, which is the Lord himselfe: who is resembled by three precious stones, holding forth the three persons in Trinity: A Jasper having (as they say) a white circle round about it, representing the Eternity of the Father; a Sardine stone, of a fleshy colour, representing Jesus Christ, who took our flesh upon him. An Emerauld being of a green colour, refreshing the eyes of those that look upon it, representing the Spirit, who is (as the Rainbow) a token of faire weather, and is a comfortable refresher wheresoever he cometh. Now this voice coming from heaven, and from the Throne, it cometh also apparently from God, saying, It is done; that so all men may see it to be the revealed, and holy will of God, that all these things should be thus accomplished.*

3. *It is done.*] What is done? for here is no nominative case before the verb. But this is that which is done, the mystery of iniquity is abolished: And the mystery of God is fulfilled: For of this it was spoken, which you read *Rev. 10. 7.* where the Angel (that stood upon the Sea, and upon the earth) telleth us, *That in the dayes of the seventh Angel, when he shall sound (whose Trumpet is sounding to this day) the mystery of God should be fulfilled; And that standeth chiefly in two things.*

1. In the destruction of all his enemies.

2. In the accomplishment of all his gracious promises to the conversion of the *Jewes*; and both these shall be accomplished in the pouring out of this Vial, as we may read at large, *Ezek. 39. 17.* to the end of the Chapter; where the holy Prophet speaketh of this very time, when the enemies of the Church shall come out against them, there will be a finall accomplishment of all the mysteries of iniquity, & of all the hostility of the Lords enemies against his Church: It is also the accomplishment of all his gracious promises, & therefore he saith, *Rev. 21. 6.* When once the new *Jerusalem* cometh downe from God out of heaven, then Christ himselfe saith, *It is done.* All his promises are now performed, and his great works now fulfilled; this is meant, when it is here said, *It is done*; And the Lords voice it is, for had it been the voice of some Church-Officers alone, it might have reached to the Church, but not to the ends of the world: but when the Lord himselfe speaketh, whose voice is like the voice of thunder, then is it heard from one end of the earth unto another. All men shall see the great workes that he hath done upon the face of the earth; Popery, and all false Religion abolished; the Kingdome of Christ established, from the rising of the Sunne to the going downe thereof. This is the Adjunct.

Now for the Effect: There is an Effect of terrour, and of agitations and changes, and an effect of destroying calamities, for I cannot well gather the notes that arise, unlesse these things be all opened, then I conceive they may be handled with brevité.

4. For the effect of terrour: the thunderings, and lightnings, and the voices, are the same with those that are said to come out of the Throne, *Rev. 4. 5.* Like unto that dispensation of old, *Exod. 20. 18.* Wherein were thunderings, and lightnings, and in stead of voices, there is put in, the noise of the Trumpet, and these held forth the terrour of the Lord in giving of the Law, in so much that *Moses* himselfe said, *I exceedingly feare, and quake*, and much more did the people feare and tremble; for such is the convincing dreadfull power of the Law of God, that let a man but heare it, and have it effectually applied, and  
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it will make the meekest and most innocent of the servants of God to tremble; It will make the mountains and hills to tremble. The voice of Gods servants is like the voice of a trumpet, *Isa. 58.1.* piercing deep into the eares and hearts of men, but the voice of himselfe exceedeth. So the meaning is, That upon the powring out of this Vial upon the ayre, there shall be terrible thunderings, and lightnings, and voices like sounds of Trumpets upon the hearts of men, that shall make them tremble and quake: The Lord will so terribly affright, and amaze the sons of men with the power of his holy word, and will, as that it shall suddenly break forth all the world over; for in this manner doth the Lord begin his saving dispensations towards men, even with terrible lightnings, and thunderings, and earth-quakes, thereby partly convincing men of sin, and subduing their hearts, and confounding their malicious enemies. For the next Effect.

5. *There was a great earth-quake, &c.*] And that importeth agitations and changes, and not terrour onely; they are such as will not cease, untill they have removed the things that are shaken, that the things which cannot be shaken may remain: so doth the Apostle, *Heb. 12. 26, 27.* interpret the Prophecie of *Haggai. 2. 6.* It argueth (saith he) the removing of those things that are shaken; and he interprets it concerning the Church-estate in that place; and he will also shake all the Kingdoms of the world: as the same Prophet *Haggai* told *Zerubbabel*, Chap. 2. 21, 22. saying, *I will shake the heavens and the earth: and I will overthrow the throne of Kingdomes, and I will destroy the strength of the Kingdomes of the Heathen, &c.* And so the Lord did overthrow the great Persian Monarchy by the Grecian, and the Grecian Monarchy by the Romane, and the Romane by barbarous Nations; and the Lord hath been shaking them ever since, and will shake them hereafter with such a shaking as never was the like: you reade of a great earth-quake, when as Rome, of Pagan, became Christian, *Rev. 6. 12.* But that was a small shaking unto this earth-quake, for still the Persians are Idolaters, and many Pagans in the world; that shaking brought in a forme of Christianitie, but the saving knowledge of Christ was yet in a great measure wanting; that forme of Christianitie which then came in, made way for Popery to creep in fast into the Churches, but this will shake out Popery, and when by it the Popish ayre is smitten, the Lord also will shake all the world by it; and the time doth hasten.

6. Now for the third Effect, which is a distracting, and destroying calamity upon Cities, upon Islands, and Mountaines, and upon men: Among Cities, here is the great Cite, and the Cities of the Nations,

and

and *Babylon*. Some good Interpreters look at *Babylon* to be *Constantinople*: For my part I dare not think but one of these is put expositively for the other; *Babylon* for the great Citie: Now that great Citie which is spiritually called *Sodome*, & *Aegypt*, *Rev.* 11. 8. is that great City, which reigneth over the Kings of the earth, and that is *Rome*, as all confesse; & that *Babylon*, *Chap.* 17. 18. and this is the same City, which the Kings of the earth, and the Merchants of the earth do mourne for when shee is destroyed, and say, *Chap.* 18. 10. *Alas, alas, that great City Babylon, that mighty City, &c.* and that also by their confession is *Rome*. And so this latter mention of it, doth but shew the reason why it cometh to be divided into three parts, and why the Cities of the Nations fell, for *Babylon* came up into remembrance, &c. The great Citie then is *Babylon*, and that is divided into three parts: I should not think that it is spoken of the breach of the naturall walls of the City by the earth-quake; but it will be divided into three factions; some will stick fast unto Popery, and others of the people of God that before durst not openly professe Religion, will now renounce Popery, for such there shall be in *Rome* when it is neere to be destroyed, unto whom it shall be said, *Rev.* 18. 4. *Come out of her my people, &c.* and what the third part may be, there is not light for in this place, what light other places may give, wee shall (if God please) see hereafter, meane while it is sufficient to understand that it will be divided into three parts: and what if the third part be a Neutrall between both the other?

7. What were the Cities of the Nations? Those are they that trod the Church of God under foot, *Rev.* 11. 2. such they were who did subject themselves to Popish Government, the Cities of those Nations shall fall, whosoever they be that are found adoring *Rome*, they shall fall: for *Babylon* her selfe shall come up into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, which shall infatuate her untill shee be utterly destroyed by those ten Kings that shall hate her, and eate her flesh, and burne her with fire.

8. And every Island fled away, and the mountaines were not found.] He speaketh not of earthly Islands, but you must understand that he speaketh of the mountaines, and Islands of the Antichristian State; what are the mountaines? They are the places where they went a whoring after their gods in old time, *Jer.* 3. 6. She is gone upon every high mountaine, and under every greene tree, and there hath played the harlot, there they had built them Chappels, and there they had placed their confidence, in respect of which when they come to repent; they shall returne, and say, *ver.* 23. Truly in vaine is salvation hoped for from the hills,

hills, and from the multitudes of mountaines; answerable unto which are the great Temples built unto false Gods, they shall flee away: In the new Jerusalem, *Rev. 21. 22.* there was no Temple seene, no Temple consecrated to this or that Saint shall be found therein.

What are the Islands? They are grounds separated from the earth, by the Sea: The Sea is the corruption of Religion, upon which the second Viall was powred. Therefore such places as are consecrated by Popish Devotions, as Church-yards, and such other Popish grounds, they are these Islands, that shall flee away; you shall no more heare tell of consecrated Church-yards, or any such matter all the world over. Then will fall to the ground all your Cathedrall Churches, and all those high Places that overtop the people of God, & hinder the growth of the things of God neere about them, though those things that be superstitiously set apart for holy ends be never so glorious, they shall be all banished and vanish away, there will be no more noise of them.

9. *And upon men there fell a great haile out of heaven*] The allusion by some, is thought to be unto the haile spoken of *Iosh. 10. 11.* which the Lord cast downe from heaven upon the *Canaanites*, so that more died with hailestones, then they which the children of *Israel* slew with the Sword: but I cannot say, that hailestone is here alluded unto: for here men did die upon it, but blasphemed onely; unlesse it should be spoken of their everlasting death in hell, but that were a common judgement to all the wicked: but I rather think it is an allusion to the hailestone in *Aegypt*, whereof the effect was, that they sinned, & hardened their hearts yet more, *Exod. 9. 34.* Well then, if it be such an haile as doth not kill men, but provoke them to blaspheme, what kinde of judgement might it be? Interpreters doe not tell us: So that we can take no better course to know it, then to see what allegoricall haile-stones meane in Scripture, for by comparing Scriptures together, you shall have the full meaning of every part of Gods Counsell. For this end let us look in *Isa. 28. 17.* where the Prophet telleth us, that the haile shall sweep away the refuge of lies, when once Christ is laid in the foundation, *ver. 16.* then all the rest of the refuges of the sons of men, that are lying refuges, shall be swept away: There is also another allusion suiting hereunto in *Ezek. 13. 11. 13.* where the Lord threateneth against the wall that is dawbed with untempered mortar: there shall be an overflowing shower; and ye O great haile-stones shall fall, and a stormy winde shall rend it. So then, this kind of haile-storme is such a plague of God upon men as shall destroy all their lying refuges, and men shall then insult over them, and say, Where is the dawbing wherewith you have dawbed

dawbed it? So then, at this time the Lord will send an haile-storm that shall discover all the counterfeit Religions in the world, all the jugglings of their Miracles, all the faire seeming pretences of Popery, or any other Religion, all their Doctrines of merits, and confidences in their prayers to Saints, & Angels, & superstitious Devotions, an haile-storme shall fall upon them all in such sort, that you shall see the vanitie of them: And all the world shall see, that all Religions besides Christianitie, are but a refuge of lies, and in the end their jugglings, and sophistry shall be blown up, & blasted: Some shall be shaken out of them, and setled upon better bottoms, and others will be provoked to blaspheme, they will so vex themselves with extremity of anguish, for that they are thus bereaved of their old comfortable good dayes; and oh the joyfull festivals that they were wont for to keep in their Abbies, and superstitious places, for the losse of which they shall blaspheme the Lord, and true Religion, and all the instruments of the Gospels propagation. Such a thing as this we reade of *Rev. 11. 15.* When as the seventh Angel sounded, there were great voices in heaven, saying, *The Kingdomes of this world are become the Kingdomes of our Lord, and of his Christ, &c.* There it is said *1960*, but here *1606* (the thing was then in doing, but now it is done) Then the Nations were angry, saith the Text, *ver. 18.* & a great haile there fell, when they began to become the Kingdomes of Jesus Christ, and there was an earth-quake, *ver. 19.* but never such an earth-quake as this will be; so mighty, and so great, that will blast, not Popery alone, but all the Horamocks in this Countrey, and all that are found among other *Indians* in other parts of the world, an haile storme shall fall upon them all, and blast all their green groves, and arbours, wherein they were wont to be worshipped: Thus have you seen (as the Lord hath been pleased to help) the meaning of these words: Let us now gather one note from them; For I would not long dwell upon these Enigmaticall, I meane Parabolicall Scriptures.

Doct.

The Doctrine is, That when the darknes of Popish and hellish ignorance is dispelled, so that a man may clearly see heavenly light, and breath in heavenly knowledge, then, *It is done*: That is to say, then all the mystery of iniquity is abolished, and the mystery of God is fulfilled. For thus you see it is evidently here expressed in the Text. The seventh Angel did powre out his Vial upon the Antichristian aire, and that was such an aire as was darkned with the smoke of the bottomlesse pit, as with a foggy mist. Now when this aire shall again be cleared, and the foggy darknes thereof dispelled, so that men may have the true use of it, to see through it those heavenly bodies which were darkened

darkned by that smoak, *Rev. 9. 2.* then shall men see Jesus Christ to be all in all unto justification, sanctification, consolation, which in Popery you could not : then shall the true Church be seen, which like the Moon, borroweth all the light it hath from the Sun : (true indeed if the Moon be taken for the world, then she treadeth it under her feet, *Rev. 12. 1.*) In Popery you could not see what a true Church was, they wil tel you of this & that Church, but they are no true Churches. But when this vail shall be removed, then shall you clearly know that the true church is not a Catholick visible, nor a Cathedral, nor a Diocesan, nor a Provincial church. Then shal you see the stars of heaven, you shal know who are the true officers of the church, not Paritors & Proctors, Deacons, and Archdeacons, Bishops & Archbishops over many Churches, they are not the lights which the Lord hath set therein: And you shal then see who were the true members of the Church; not the canonized Saints, not such as St. George, who was an ancient heretick: but you shall see them to be such as are spoken of, *Phil. 2. 15.* blamelesse, and harmiesse, the sons of God, without rebuke, shining as lights in the world; then shal you see the Scripture more clearly, true doctrine, & worship, and government as it is held forth in the Gospel of Christ; and when you shall see these things, then, *It is done*; Even all that God hath to do in the world, for any further reformation expect it not, *Rev. 10. 7.* When the time is come that the seventh Angel hath blowne his trumpet, the Lord will not delay, but it shall then be fulfilled, & the Lord wil clearly manifest to all nations, the great grace which he hath to shew to the sons of men: and this is long agoe foretold, *Esa. 25. 6, 7, 8.* *In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined: And he will destroy in this mountain the face of the covering cast over all people; and that is the powring out of this Vial upon the aire; for the face of the covering is the aire in my Text. Then will the Lord make a feast of fat things, then will he swallow up death in victory, and wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth.* This is also prophesied of, *Esa. 11. 6, 7, 8, 9.* *They shall not hurt nor destroy in all mine holy mountain: And the reason is, For the earth shall be full of the knowledge of the Lord, as the waters cover the Sea; and then, It is done.* The mystery of iniquity is abolished, there is no more darknesse nor destruction, and the calling of the Gentiles which was a mystery to the Jewes, shall be then fully accomplished, and the calling of the Jewes, which the Apostle calleth a mystery to us Gentiles, *Rom. 11. 25.* shall be then fulfilled, and so the mystery of God is finished.

Reas. 1.

Three reasons doth the Text give us hereof: 1. First, from the manner of the entrance of this heavenly glory into the hearts of men, whether it come into private persons, or publick States; it cometh terribly with lightnings and thundrings, the which coming from God, do so terrifie the hearts of men, and the state of the world, that they shal see plainly how they have been deluded with desperate follies; and when men are put unto such an earth-quake in their spirits, this will be the point they come unto: *Men and brethren, what shall we do to be saved?* as did the Jaylor when he had been soundly shaken with the earthquake, *Acts* 16. 26, 30. and so it will be with kingdoms, when God hath in like sort shaken them, they will contend for true religion, and will not then be baffled out and deluded with vanities, as now they be: when the spirits of men are terrified, and they feel no salvation in their religion, they know not what shall become of their pretious foules, this will set all the world on work to looke about them: for upon this ground, yee shall see Indians, and Jews, and Pagans, gaping after salvation, when they see by these terrible storms, & thunders, that all their religions are but so many refuges of lies, then is there work in hand indeed; which when God hath begun, he will also finish it unto the day of Christ, and it will be such an earthquake as was never heard of in the world. Heretofore so long as this work was found among poore Christians, the great Lords of the world persecuted them, & devised all manner of cruell torments for them; but when they felt the wrath of God was kindled against them, then their hearts fel, and they were all in a combustion for the state of their souls before the Lord: now they were glad to renounce their *Jupiters* and *Juno's*; & to embrace Christianity, and to hearken to a better covenant: this is the effect of thundrings and lightnings, and voices, it soon blasteth idolatry, and forceth man to seek after a clearer passage to heaven.

Reas. 2.

The second Reason is taken from the power of the saving knowledge of Christ to dispell this Popish ignorance, and to carry an end the heart of man with such power, that he can no longer lie at quiet in his naturall estate; but it worketh in men these foure effects.

1. It subdueth and tameth the hearts of men, that now they will joyn themselves unto the people of God, *Esay* 11. 6, 7, 8. *The Wolfe shall lie with the Lamb, the Leopard shall lie down with the Kid, &c.* So great is their change in their hearts, that mens ravenous tyrannies are taken away, & there is wrought in them a kindly sweet unshaken frame, that wil so break forth against Gods people, as formerly. Thus doth the earthquake shake out drosse and corruptions, and establish the heart in a sweet gracious frame of spirit.

2. Se-



2. Secondly, the knowledge of Christ will breed division as well as conjunction, *Think you* (saith Christ) *that I am come to send peace?* I tell you nay, but the sword: to set men at variance among themselves, the father against the son, and the son against the father, and the mother against the daughter, &c. And this division is made in Cities, and in Kingdomes, *Acts* 14. 4. *The Citie was divided, and part held with the Apostles, and part held with the Jewes*: so it is in the Text, *The great Citie was divided into three parts*, some are hardened in their ignorance, & some are drawn out of it, and a third part will stand Neuters between both, to see which way the ballance will turn; and these are also hardened in their blindness.

3. Thirdly, the saving knowledge of Christ hath in it this power to cause men to rise up in arms against all the enemies of the Gospel of Christ in a lawful way of God: There is a power in true religion, that maketh the hearts of the timorous to be stiff and strong, that whereas men were before afraid of the power of the house of *Austria*, & of the King of *Spain*, & of the rest of the Catholick Princes, there is a power in the spirit of Christ, that wil dispel all these, had but men the zeale of God in their hearts, it would make all these fears to be like scar-crows, and makes men bold to bid battell unto all those that stand out against religion, so farre as the lawes of a State may beare them out.

4. A fourth power of this knowledge, is to blow up all the inventions of men in the worship of God, whereby men have deluded themselves and others; when once mens hearts are lifted up in the wayes of the Lord, as it is said of *Jehosaphat* that his heart was, *2 Chro.* 17. 6. and then he took away the high places and Groves out of *Judah*: So when the zeal of God lifteth up the hearts of his people, then wil they not endure a consecrated place in all the world where they come. And when this Vial is powred out, the earth shal be ful of this knowledge of God, and then all the Chappels of ease, and Churches of state, and Temples of glory, whereby the world hath been deluded, they will not leave them a stone upon a stone that shal not be thrown down: This is the second reason taken from the power of saving knowledge, which subdueth mens wilde natures, worketh holy divition, giveth courage, and the power of zeal against all superstitions and inventions of men, though now in some places you may not pass through w<sup>th</sup> a burden, nor look upon the wall thereof: the zeal of the Lord of Hosts will blow them up, those places wil be laid open to the rest of the streets, and become but common soil, they will not then be regarded, but trampled upon.

The third Reason is from the just judgement of God upon all that

*Reas.* 3.

are

are not effectually wrought upon by this saving knowledge of God, if men come not in on some measure to a perfect accomplishment of Gods worke in their hearts, there will fall such a plague of haile upon them, as will teare away their vaile, and rend away their hypocriticall shifts, and goodly pretences; and wash downe their untempered dawblings, wherewith they have dawbed the walls of their standing in the Church of God: He will so rend them to pieces, that if they will not come in, he will leave them to such open blasphemies, that you shall clearely see there is no more hope of their conversion, nor salvation.

Use 1.

The use of this point in the first place, may serve to teach you a just reproof of the Popish conceit, *That ignorance is the mother of Devotion*, unlesse they meane it of their own devotion; True, it is the mother of their devotion indeed: so long as their people are hood-winked with it, they will think they do God good service, if they be in the Church, though they understand nothing there, and if when they die, they be buried in a Church-yard, they think they are the better, and yet better if they be buried in a Church, and yet better, if it be in a Chancell, & better then so, if it be under the Altar, and better then that, if a Fryars Cowle be wrapped about them. This is indeed the mother of whippings and scourgings, of auricular confessions, and of all Popish superstitions; for in truth, take away this ignorance, and all Popish devotion doth of it selfe fall to the ground, if once this vaile be removed from the face of all Nations.

Use 2.

Secondly, Learne from hence to see what great need wee have all of us to grow up in saving knowledge, and in prayer, for the increase thereof, that we may propagate the same daily more and more; you see what wonders it will doe, Gods people of old prayed for us; *Psal. 67. 1. God be mercifull to us, and blesse us, and cause his face to shine upon us: And for what end? That thy way may be known upon earth, and thy saving truth among all Nations.* And when once the light of the Gospel is dispersed, it will bring in all Nations, it will thunder upon them, and never leave untill it have changed them. If this knowledge of God come among an army of men, they will not touch any thing that is their brethrens, not meddle, not make with any to do them harme, no mans purse shall be taken from him, no mans goods taken away without due recompence, onely they will not be deluded with shadows, nor suffer mountains to overtop them, neither will they be encompassed with hands: they will raise such an earth-quake first, in Church, and Common-wealth, as you will at length wonder at, for though it begin in a corner of the world, it will not cease till it have shaken all Christendome;

come; for when men once begin clearly to see which is the true Church of God, that it is not Cathedrall, nor Provinciall, nor Diocesane, but Congregationall onely, the officers whereof are godly Pastors, and Teachers, and ruling Elders, and Deacons. And when they see that the Saints which they have embraced, and esteemed, are not the true Saints of God, nor these the Churches, nor those the officers of Christ wherewith they have been gulled: but they see now who are the Saints of the most High; and can put a difference now between precious and vile: In this way men will goe on to raise such an earth-quake, (and that not besides the Law neither) that if any Citie rise up against them, fall it must, and stoop unto them, and at length *Rome* it selfe shall fall, and all the Cities of the Nations that cleave unto her, and every mountaine shall be rooted up, and all their consecrated places shall lie leuell with the common soile; this will the Lord bring to passe, and will not leave till he hath wrought his great worke in the world, this is his revealed will, and it will not faile untill every jot and tittle of it be fulfilled. Let us therefore pray both night and day, in season, and out of season, for our brethren in our native Countrey, for whom God hath wrought all these great things, & for whom greater things yet remain to be done, for whom our work is to wraastle with God, that they may not perish for lacke of knowledge, nor mistake a false Church for a true, (and false it is, if it be either Cathedrall, Provinciall, Nationall, or Diocesane) But pray we, that they may see the Moone, which God hath set in the Firmament, even the true forme of a Church of the New Testament. And also that Christ may be better known in all the parts of his Kingly office, and government in his Church, that they may see who are Papists, and who are the true Saints of God, and who are counterfeits, that they discern between cleane and uncleane, for if the saving knowledge of God grow up unto any ripeness among them, it will not beare many things that are there remaining, many dawblings with untempered mortar there are that must be beaten downe: And great pittie were it that they should want any light which might possibly be afforded unto them, and marvellous usefull will it be, that we should not be wanting on our parts to help with what light we have, that so there may be no more refuges of lies in that land. I say this is mightily to be wrestled for, both in prayers, and in all Christian endeavours: for verily this is the work of God, meet for every man to set his heart, and hand unto, even to pull away the vaile of darknesse from all faces, and from all the minds of man. and to discover clearly the Gospel of Iesus Christ, and all the holy wayes of his Sanctuary, that every man may see, and see clearly, that men may not make a dawbling of part Reformation, and part Superstition, part Popery, and part Protestantisme, part uniformity, and part conformity; O that an hail storme might not be wanting to batter downe such dawbling, that the work of God might not cease, but amount unto the praise of the glory of his rich grace in Iesus Christ, and extend unto the accomplishment of every holy word of his truth.

The third use may serve to instruct you in the wonderfull successe of small beginnings in the things of God, that a womans throwing of a sory chair at a mans head (though the party might be punishable for such a mis carriage) should raise such a contending for reformation, that both kingdomes must either stand by reformation, or else fall to ruine: First, the women back on the men, and then the men must for shame back on their wives, and greater men back the meener, to bring forth such a great reformation. And how should this come to passe? Truly in the eyes of men it is wonderfull. But you know the least thing you cast into a stream, will run down the stream, you need not force it; you have cast it in where

use 3.

Nature hath set them a course to carry it along: And how much more shall things run an end, when the God of Nature hath set them a course? when he powreth a Vial upon the ignorance & darknes of Popish superstition, then great works therein will be done: for now a man underworks the Lord, when hee doth what his word hath spoken, and what his hand hath gone before us in: And when the Ordinances of God say, It is spoken; then the providence of God will say, It is done: and then if you fall long with Gods providence in Gods Ordinance, you need not feare nor wonder, if weak beginnings come unto great issues. For now you take opportunity by the fore-top (as they are wont to say) if you carry along businesse according to the word, the Lord will carry things an end mightily in your hands, beyond all your expectations, or imaginations: for there is no resisting nor controlling the work of God.

use 4.

The fourth Use may shew you the great danger of such as stand out against the reformation of religion, the Lord will throw down his hail upon them, & rend their hearts, and indignation and blasphemy: he will goe an end with his work, though they swear and storm, he will pursue the enemies of his grace with his wrath, till he have utterly confounded and consumed them from off the face of the earth.

use 5.

In the last place, this may serve to teach every man in particular (I am forced to speak unto Kingdomes and States; but let it not bee in vain, let us bee acquainted with every part of his counsell and will, and this is a main part thereof, & we may not shut our eyes from any known truth; for God would have the vail taken from all faces) you may have a true platform of this work in any godly mans heart: If the Lord mean to finish the mystery of his grace in thee, he will powre out a Viall upon the vail of thine ignorance, and will open thine eyes to see that thou hast run a carnall cursed course of life, he will come in with thundrings & lightnings, and voyces, such as wherewith *Moses* himselfe shall be terrified. He will come in with an earthquake into thy heart, terribly shaking thy sinfull coustomptions, and then he will work a real change in thee, that nothing in heaven but Christ, nor in the earth in comparison of him. The Lord will not suffer you to rest, untill you have closed stedfastly with him, the knowledge that God hath given you, will bring this matter to passe, hee will not leave you untill you have gone forward to a division from your sinfull lust, and carnall companions. And whatsoever his work be, you must doe it, even unto the fulfilling of the mystery of God; and whosoever riseth against you, you must plead for Christ with the weapons of your tongue; and whatsoever high mountaine riseth in you, any gifts, or parts, good duties, any green grasse that groweth in you; the haile-storme of Gods wrath will drive you from trusting on any such common grace; all dawblings with untempered mortar you cannot skill of; whatsoever doth not make to the building you up in a way of saving grace you are unskilfull in, therefore you are desirous still to close with Christ; nor can yee rest, untill you come to sealed peace in him: This is such a mystery of God, as he will not rest, nor suffer you to rest untill it be done; and if his Word will bring it to passe in a whole Countrey; then sure it is enough to effect it in thine heart: See therefore that you doe not dawbe up your selves, nor others with untempered mortar; satisfie not your selves untill you be shaken out of all such common apprehensions as hypocrites are wont to rest in: rest you not, untill you finde Christ manifested to your spirit as yours; grow up in a Lambe-like frame of spirit and way, untill the mystery of God be finished in you; and untill that mystery of Iniquity that hath been wrought in you be abolished.

